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WM LLOYD GARRISON, EDITOR.

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The rule is imperative, in order to shield us
the format impositions of our enemies. Those,
the format impositions of our enemies. Those,
the wish their letters to be taken from the nes by us, will be careful to pay their postage. It afertisement making one square, or a or equal length and breadth, will be inserted

SLAVERY.

The letter which follows will be found to ss the most feeling and solemn interest. As enment document, it will probably be preserva more the enduring memorials of the age in in we live, and perused centuries hence. Friend of Man.

From the Cincinnati Journal,

LETTER FROM ALTON. . Man, November 15, 1837.

Mr DEAR BROTHER-I wrote you hastily from a scene of strife and danger last week. As are are some other matters connected with the out transactions in our city, which the public interested to know, and as there is no press in a nughbulood, that I am aware of, that is not he interest of the mob, or afraid to tell all that seemed good to me, having been an eye our winness of most of the things that have corred, to write unto you, that you may know servinty of these things. I am fully aware of danger [near by so doing. Ministers of the air have been told here, in the street, by auty, that it would be unsufe to disregard, that we opened their mouths, they might expect to a the fate of Levejoy; while at the same time have been kindly assured, that if they would still, they should not be molested. I have not upwatened with violence, that I am aware of, a threatened with violence, that I am aware of, I cansider myself not the less in danger. I at I cansider myself not the less in danger. I all, nevertheless, proceed to tell you the truth, I canceive every American citizen is deeply in-rested in the events that are here transpiring. I the nothing but what I know from personal obserfrom the most unquestionable authority. Il from wrong information, or inadvertently, my thing that is not in strict accordance with only three that is not in strict accordance with it will most cheerfully retract it, so seen as it be made to appear that I have erred, and take is to make the retraction as public as the state-at. My object is to injure no man; but simply

NOT A QUESTION OF ABOLITION:-You, I beir, know pretty well my views in reference about one. I shall not, therefore, be charged by you, least, with zeal for abolitionism, in writing what test, with zear for nontrology, the property of the property o ding citizen, of irreproachable character, be pretected in the exercise of his lawful Probably not one-fourth of those who volsered from time to time, in defence of the press, d probably not more than one half of the number the building devoted to destruction that night, re abolitionists. Several were there who I know have always been opposed, and are still opposed to sholltonism. Interesting as the question of slavery u, the question now pending here, I regard as surin interest. To have my mouth hermetand not allowed to express an opinion without danfumediate assassination,—this, this is slavery isly more degrading and humiliating than is found in any form in Louisiana and Mississip-For one, I shall not submit to it. While I live. I shall utter freely my opinions, however dear I may pay for my temerity. Life is as dear to me as inv man. But life, purchased at the expense of isfranchisement of all the dearest attributes of my eing—what is it? It is too high a price for me.

scorn to be a slave. ACTED BY AUTHORITY. - But those who united in ACTED BY ACTHORITY.—But those who united in defending the press have been called a mob. It has been said that one mob opposed mother. There is no truth in this statement. The citizens have, in no instance, since these late difficulties comnenced, taken up arms, without the express advice and sanction of the mayor. They acted under his authority and direction. On the night of the 31st alt, when it was rumored that a riot would be got up at the Presbyterian church, where President Beecher was to preach, the mayor expressly advised that those who were disposed to aid him in keeping the peace, should have their arms in some onvenient place where they could get them at a nament's warning. They obeyed him implicitly this matter. Their arms were deposited near church, and when there were indications of a w. they renaired immediately to their guns, and they repaired influences to the church, awaiting the res of the mayor. After the church was dissed, he advised them all to go home. They imdistely obeyed, although, as they retired, some the people threw stones at them. One was but the breech of his gun struck off by a stone.— But they did not retaliste. If this was a mob, act-ing as they were, under the direction of the civil sutherities, then these men will not deay that they

in, on the pight of the landing of the press. mayor was with the thirty men under arms, asoling and acting with them. Again, while make was raging, the mayor after he had exertall his official anthority without went into the dag to confer with those within, on the expe-icy of civing up the property, they asked him ther they should defend their property with should detend their property with arms, and he replied, as he had repeatedly before, that they had a perfect right to do so, and that the law justified that course. This then is the kind of mob that was organized against the assailants.

A PUBLIC MEETING.

This meeting originated among those who were known to be opposed to the views of Mr. Lovejoy. But Mr. La and his friends, desirous of promoting peace, if it could be done at any price short of a total abandonment of principle, met with them, and although care had been taken to secure a large ma-jerty of those who were adverse to Mr. L's views, they remained, and discussed the matter with them the going down of the sun, when it was detercommit it to a committee of seven, to reat an adjourned meeting the next day, at 2

Although the arowed object of the meeting was indeasor to effect a compromise, yet in the ap-atment of the committee which was done by the ir, there was not one abolitionist on it, and but whe had manifested any disposition to defend Mr. Lovejoy in the exercise of his undoubted rights.
The committee was selected chiefly, from our most substantial and respectable citizens -men in whose hands I would willingly trust my property and life

cession on the part of those who were opposite. It is very molestly required of him to abandon s constitutional rights, his principles, his occupa-

e. he adjourned meeting on Friday, pains were ten by certain individuals to get in as many as suble who were eposed to Mr. L. that every all might be carried by acclaim. The meeting is hardle organized, before a resolution was way became the carried by acclaim. ight in, excluding all from a participation deliberations except citizens of Madison It was understood, that the object of this resolution was to prevent president Beecher and others who had troubled them with some sober truths and arguments the day before opening their mouths on the occasion. The way, being thus cleared, one of the committee (Mr. Linder) made a



OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL I ANKIND.

BOSTON, MASSACHUSETTS.

F. IDAY, DECEMBER 22, 1837.

BOSTON, MASSACHUSETTS.

Imag species in explainment of the view of tribe and a species of explainment of the view of tribe and a species of the control of t

and decided. Not an epithet or unkind allusion and recklessness, in bringing the press into the city escaped his lips, notwithstanding he know he was in the midst of those who were seeking his blood, against it. That there is no foundation for this, and notwithstanding he was well aware of the in-will appear from the following facts, which are not fluence that that meeting, if it should not take the generally known. On the 2d inst. when the exright turn, would have in infuriating the mob to do citement was so great that it was apprehended that their work. He and his friends had prayed earn- the press could not be safely landed, (it was expecttheir work. He and his friends had prayed earnestly that God would overrule the deliberations of
that meeting for good. HE HAD BEEN ALL
DAY COMMUNING WITH GOD. His countenance, the subdued tones of his voice, and whole
appearance, indicated a mind in a peculiarly heaventy frame, and ready to acquiesce in the will of
God, whatever that might be. I confess to you,
sir, that I regarded him at the time, in view of all
it. It did not arrive, however, and as it rained the
next day, the road from C. was bad. It was then

he circumstances, as presenting a spectacle of next day, the road from C. was bad. It was then noral sublimity, such as I had never before wit concluded to let it arrive at Alton, and if it should essed, and such as the world seldom affords. It come in the day time, let it be landed; but if at might, and there should be any appearance of a reminded me of Paul before Festus, and of Luther at Worms.

As soon as he had left off speaking he left the stoom, and the attorney general * again obtained the floor. He treated as hypocritical cant, every thing Mr. L. had said. He held him up as a fanatic of the first order, and as a very dangerous man in the community. He waxed warm and became very riclent, not only against Mr. L., but against abolitionists and maisters of the good generally, interviously and maisters of the good generally interviously and maisters of the good generally interviously and the grant of the general ge tionists and ministers of the gospel generally, inter-larding his speech with many profane allusions to Scripture; in reference to which he betrayed as which he did, as already stated in my former letter. Much ignorance as malignity.

A number of respectable gentlemen, most of tion was taken to avoid excitement on the landing

whom are not abolitionists, unwilling to sit and of the press.

Another story the box has been and left the room.

Another story the box has been and left the room. Another story that has been reported through ger abused, arose and left the room. As they were going out, the speaker paused, and said he the evening would wait for all the abolitionists to leave the leave Alton, ar Another story that has been reported through the Missouri Republican, is, that Mr. Lovejoy, on the evening preceding his death, had agreed to leare Alton, and remove his press, but was dissuaded by Beecher and others from so doing, on the ground oom—he was sure they would not be missed.

After speaking a while in a most inflammatory namer, he introduced a resolution as a substitute After speaking a while in a most inflammatory manner, he introduced a resolution as a substitute for those in the report of the committee which said

Since writing this letter, I have just learned that his duty in maintaining his rights to the last. That President B. did express it as his opinion in con-sultation on Monday, that it was the duty of good

Since writing this letter, I have just learned that this gentleman is not now acting in the capacity of Attorney General—having been disqualified in consequence of three several indictments that are now pending against him. The first is for an assault on Senator in a barber's shop, and fired a pistol at him, containing 5 balls, which passed through his coat without doing him any injury. When L. caw that it had not taken effect, he fired another pistol, which also missed him. The second indictment was at Vandalia, for palpable him. The second indictment was at Vandalia, for palpable him. The second indictment was at Vandalia, for palpable him the delegates.) And for the special benefit of that country, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two counties of the state on official duty. The third is pending in this country, for palpable omission of duty, having visited only two countries of the convention at Upper Alton. (I mean the delegates.) And for the special benefit of that editor, and those of his friends who don't know it, latest generation? And does not the guilt of endants of the country of the state on official duty. The third is pending in this country were now rece, and that they are shared not of the last. That the last it was his opinion in consultation on Monday, that it was the duty of good the race in the last type of the sandth of the freedom of some in the last

might overtake him in his retreat, and he had no more claim for protection upon any other community, than he had upon this. He had finally come to the determination, after having consulted his friends, and earnestly sought counsel of God to remain in Alton, and here to insist upon protection in the exercise of his rights. If the civil authorities refused to protect him, he must look to God for protection; and if he very soon found a grave in Alton, he was sure he should die in the exercise of his duy.

The above is a very meagre outline, which I desired and no which the final here after the charge brought against Christ of these times sall hereafter be chronicled by the impartial historian partial history of these times they now are. When the history of these times they now are. The self-the charge brought against Christ of easting out devils by Beelzebub, the prince of devils. These missrepresentations were started by a few, and honestly beleved by the many. They still prevale the charge brought against Christ of easting out devils by Beelzebub, the prince of devils. These missrepresentations were started by a few, and honestly beleved by the many. They The above is a very meagre outline, which I tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows, ready to embrace the truth tive to the conduct of those engaged in defending perusal of what follows are the truth the conduct of those engaged in the conduct of the conduct of those engaged in the conduct of wherever it is found. sketch from memory, not having taken any notes at the time. Some of them we deem it important to the press. Some of them we deem it important to changing, though circumstances may and do operate to describe it. He was calm and serious, but firm

They have been charged with a spirit of bravado different times. And truth will prevail, and the What then are the doctrines of Anti-Slavery men

First Principles.

1. Abolitionists hold that all men are born free and equal, endowed by their Creator with certain inalienable rights, among which are life, LIBERTY, and the pursuit of happiness.' They do not believe that these rights are abrogated, or at all modifi by the color of the skin, but that they extend alike to every individual of the human family.

2. As the above-mentioned rights are in their

nature inalienable, it is not possible that one mar can convert another into a piece of property, thus at once annihilating all his personal rights, without the most flagrant injustice and usurpation. But American slavery does this—it declares a slave to be a 'THING,' a 'CHATTEL,' an article of personal PROPERTY,' a piece of 'MERCHANDISE,' and ectually holds Two AND A HALF MILLIONS of our

ellow-men in this precise condition.

3. Abolitionists, therefore, hold American Size very to be a wrong, a legalized system of incon-ceivable injustice, and a s.r. That it is a sin-against God, whose prerogative as the rightful wner of all human beings is usurped, and agains the slave himself, who is deprived of the power to dispose of his services as conscience may dictate, or his Maker requires. And as whatever is morally vrong can never be politically right, and as the Bible teaches, and as abolitionists believe, that righteousness exalteth a nation, while sin is a reproach to any people, they also hold that slavery is a political evil of unspeakable magnitude, and one which, if not removed, will speedily work the down-fall of our free institutions, both civil and religious 4. As the Bible inculcates upon man but one duty in respect to sin, and that is, immediate re-

edly with their theory. Abolitionists adopt, as their own, the following sentiments expressed by Mr. Calhoun in a speech on the tariff question, delivered in the Senate of the United States, in 1833: - He who carns the money—who digs it out of the carth with the swent of his brow, has a just fille to it against the Universe. No one has a right to touch it, without his consent, except his government, and it ould to the extent of the legitimes wanted. and it only to the extent of its legitimate wants: to take more is robbery. Now, this is precisely what slaveholders do, and abolitionists do but echo back their own language, when they pronounce it 'reb-

NO. 52.

Emancipation-what is meant by it?

Emancipation—what is meant by it?

Simply that the slaves shall cease to be held as properly, and shall henceforth be held and treated as human beings. Simply that we should take our feet from off their necks. Perhaps we cannot express ourselves better than to quote the language of another southerner. In reply to the question what is meant by emancipation, the answer is—

'1. It is to reject with indignation the wild and guilty phantasy, that man can hold properly in man.

'2. To pay the laborer his hire, for he is werthy of it. 3. No longer to deny him the right of marriage, but to 'let every man have his own wife,' as saith the apostle. 4. To let parents have their own children, for they are the gift of the Lord to them, and no one clee has any right to them. 5. No longer no one else has any right to them. 5. No longer to withhold the advantages of education, and the privilege of reading the Bible. 6. To put the slave privilege of reading the Biole. 6. 10 put the slave under the protection of law, instead of throwing him beyond its salutary influence. Now, who is there that is opposed to slavery at all, and believes it to be wrong and a sin, but will

agree to all this?

How and by whom is emancipation to be effected. How and by whom is emancipation to be effected. To this question the answer is, by the masters themselves, and by no others. No others can effect it; nor is it desirable that they should, even if they could. Emancipation, to be of any value to the slave, must be the free, voluntary act of the master, performed from a conviction of its propriety. This avowal may sound very strange to those who have been in the habit of taking the principles of the abolitionists from the misrepresentations of their opponents. Yet this is, and always has been, the cardinal principle of abolitionists. It is be asked, then, why they intermeddle in a matter where ed, then, why they intermeddle in a matter where they can confessedly do nothing themselves, in achieving the desired result, their reply is, that this is the very reason why they do and ought to intermeddle. It is because they cannot emancipate the slaves, that they call upon those who can to do it. Could they themselves do it, there would be no need of discussion—instead of discussing they would seen he accomplished.

work would soon be accomplished.

Who are they that hold Temperance meetings

form Temperance Societies, sustain and edite and circulate Temperance 'Intelligencers' and 'Hercirculate Temperance 'Intelligencers' and 'Horalds?' Are they the men who own distilleries, or who sell or drink ardent spirits by the wholesale or retail? Directly the reverse. They are men who have been convinced of the evil and the sin of such practices, and having quit them, themselves, are now endeavoring to persuade their neighbors to do the same thing. For what purpose are the very efficient Executive Committee of the Illinois State Temperance Society now publishing their 'Herald,' and endeavoring to send it into every family of the state? Avowedly for the purpose of shutting up every distillery and dram shop in the state. The object is a noble one, and we bid them God speed; but how do they purpose to accomplish state. The object is a noble one, and we bid them God speed, but how do they purpose to accomplish it? By doing violence, or exciting an angry community to do violence, to the persons or property of their fellow-citizens? By no manner of means. They would not, if they could, shut up a single grog-shop belonging to their neighbors—and in this thing, all the inhabitants of the state, yea, of the world, are their neighbors—but they wish, and are determined, if light, and love, and argument, and fact, and demonstration can effect it, to perand fact, and demonstration can effect it, to per and act, and demonstration can wheet it, to persuade all to abandon a business so detrimental to all concerned in it and to the community at large. Now this is precisely the ground occupied by abolitionists in relation to slavery. And let it be remembered that the objection of interfering in the business of others applies with equal force to the one as to the other. Should the friends of Temone as to the other. Should the friends of Tem perance succeed, they will deprive many a man o what is now a very profitable business, and so will be abolitionists. But in both cases the result will the abolitionists. But in both cases the result wi of those more immediately concerned, and a great common good will be effected, infinitely over-bal-uncing the partial evil, if evil it may be called to leprive a man of the profits arising from rum-sellg or slave trading. But in the second place, as to the particular mode

f effecting emancipation. This, too, belongs to master to decide. When we tell a distiller of vender of ardent spirits, that duty requires him orsake his present business, we go no further. In the colongs not to the preacher of Temperance to dictional temperance t tate to them, what particular use they shall make of those materials now so improperly employed. He may do any thing, convert his buildings and apurtenances to any use, so that it be a lawful one, et advice might, perhaps, be kindly given and rofitably listened to. We can tell the slaveholder profitably listened to. We can tell the slaveholde what he may do with his slaves after emancipation so as to do them justice and at the same time lost othing himself. Employ them as free laborers them their stipulated wages, and the results of West India emancipation have afforded to un the means of assuring him that he will derive more clear profit from their labor as freemen than as slaves. Did the abolitionists propose to remove as slaves. Did the abolitionists propose to remove the slave population from the country, the free in-habitants of the South might justly complain; for that would soon render their country a barren and uncultivated waste. But they aim at no such thing; nor yet would they encourage or allow the emancipated slaves to roam about the country as did o vagabonds; they would say to them. lie vagabonds; they would say to them, as to others, 'They that will not work, neither shall they eat,' and let the regulation be enforced with all proper sanctions. Only, when they work, let them paid for it.

Amalgamation-Equal privileges, &c.

No charge has been more perseveringly made or contributed more to render the cause of emanci-pation odious, than that its friends were also advorates of the amalgamation of the two races. Now, in answer to this, we reply:

1. The charge comes with an exceedingly bad grace from those who are loudest in making it; since

hey, that is many of them—(we speak within bounds then we say more than half of them)—do not only dvocate, but actually practice amalgamation. The vidence of this is written in the bleached county evidence of this is written in the bleached counte-nances of the slaves throughout all the slavehold-ing region. The law of slave descent is that the children follow the condition of the mother; and the consequence is, that thousands hold as slaves their own sons and daughters, and brothers and sisters, and nephews and nieces. We know severa ases of this sort. The Vice President United States has been, if he is not now, the father of slaves. And thousands have voted to elevate him to his present condition, who would crucify an abolitionist on the bare suspicion of favoring, though only in theory, such an amalgamation. How shall be account for such inconsistency?

2. But, secondly, the charge is untrue—complete.

y, and absolutely, and in every sense untrue. At gamation, but the reverse. And nothing can be re unjust than thus to charge them, with ast shadow of truth to sustain the charge. Or the contrary, one reason why abolitionists urge the will put a stop, in a great and almost entire measure, to that wretched, and shameful, and pollute intercourse between the whites and blacks, new so common, it may be said so universal, in the slave i

states. As to equality of privileges, immunities, &c. the question of emancipation has nothing to do with these questions at all. Abolitionists are not so silly as to suppose that merely setting the slaves free will at once make learned, virtuous, and influential individuals out of the degraded mass of slaves. They know better, though at the same time they believe a process of purification and elevation would commence, which would gradually be productive of the most beneficial consequences. The question of civil rights is one entirely distinct from would commence, which would gradually be productive of the most beneficial consequences. The question of civil rights is one entirely distinct from that of personal rights. Let the latter be restored and guarantied, and the whole object of the abolitionists, as such, is accomplished. Political rights, are alienable. Personal rights are not. Personal rights are often as secure under the government of a despot.—Frederick the Great, of Prussia for instance—as they possibly can be any where, while at the same time the subject has ne political rights. All we ask for the slave is his personal rights—give him these and you allow him to pursue his own happiness in his own way, provided he seeks it not at the expense of others. If in this pursuit he becomes the most virtuous, the most learned, the most eloquent, the most induential man in the United States, we see not how it is to be helped, nor who has a right to obstruct his course.

The above exposition of anti-slavery principles has been made at the request of a number of our respectable citizens. In preparing it, we have felt

ted States, we see not how it is to be helped, nor who has a right to obstruct his course.

The above exposition of anti-slavery principles has been made at the request of a number of our respectable citizens. In preparing it, we have felt deeply our responsibility, and have trembled lest through any inadvertence of language we should make ourselves liable to be misunderstood, and thus repel the minds of those whom we wish to gain. In the correctness of these principles we have the most unshaken confidence, and that they finally will be properly understood and most universally adopted by our countrymen, we have no more doubt than we have that Washington lived and Warren died to secure the bleasings of civit and religious liberty. That they have mot with such determined opposition, and breught upon their prominent supporters such extreme manifestatione of popular hatred, is partly and chiefly owing to the fact that they have been strangely misapprehended, and partly that in their practical application in this country, they strike or are supposed to strike, at self-interests of great magnitude.

Until the sentiments and principles set forth above shall prevail over the earth, the world can never be delivered from the bondage under which it has so long groaned. They are the sentiments which, though often times dimly and feebly apprehended, have actuated the minds of the great and good of every age, who have mourned over the degradation of human nature, and have sought to elevate it, by ascertaining and securing those rights of man with which his Maker has endowed him. They are the principles which actuated a Thrasybulus, an Epaminondas, a Spartacus and a Bretus, of antiquity; a Doria, a Tell, a Hampden, a Sidney, a Russell, a Hancock, an Adams, a Washington, of later days. They brought our pilgrim fathers from the homes and fire-sides of old England to this country, then an unknown land, and a waste howling wilderness. They sustained them to endure toils and hardships and privations, until they made the 'wildernes

We do not mean to be understood that in the ca-We do not mean to be understood that in the cases referred to above, the manifestations of these principles were always proper. Enough, however, appeared to show that the minds of these patriets and sages were communing with their Maker, and were receiving from him—though owing to the darkness of their minds, imperfectly understood and often sustangeless and the scale of the scal often misapprehended—revelations of the rights, duties and privileges which he designed for the race.

Of servile custom cramp their gen'rous pow'rs?

Would sordid policies, the barb'rous growth
Of ignorance and rapine, bow them down
To tame pursuits, to indolence and fear?
Le! they appeal to nature, to the winds
And rolling waves, the sun's unwearied course,
The elements and seasons: all declare
For what the eternal MAKER has ordain'd
The powers of man; they felt within themselves
His energy divine.

His energy divine.

These principles, then, are eternal and immutable, for they are established by God himself, and whoever would destroy them, must first reach up to heaven and dethrone the Almighty. Sin had well nigh banished them from the earth, when the Son of God came down to re-assert them, and died son of God came down to re-assert them, and died to sanction them. They are summoned up, perfect-ly, in the language by which the angels announced the object of the Redeemer's mission—'Glory to GOD IN THE HIGHEST, ON BARTH PEACE, GOOD WILL

MURDER OF E. P. LOVEJOY.

At a special meeting of the Bangor Anti-Slavery Society, held in the vestry of the First Parish Church, November 27, 1837, for the purpose of giving an expression of their views and feelings in relation to the recent murder of the Rev. E. P. LOVEJOY, of Alton, Illinois, the following preambles and resolutions were nearly many adorated. ole and resolutions were unanimously adopted:

WHEREAS, the late Rev. ELIJAH P. LOVE-JOY, of Alton, Illinois, was a native of this state, his aged and excellent mother and other members of the family being still resident in our vicinity, and well known to at least many of us; and whereas, we have felt, and still do feel, a profound inter-est in the great cause of emancipation, which for some time past he has so faithfully advocated and defended, at the hazard of all he held doar on earth; and whereas, we view the whole of our beloved country as involved in the disgrace attached to the

manner of his death; therefore,

Resolved, That, in our judgment, he was an intelligent, talented, upright, noble-hearted man; a sincere and consistent christian; an able, independent, and faithful minister of the gospel; a bold, uncompromising enemy of oppression in all its forms; a self-sacrificing friend and defender of sivil and religious liberty, of truth and righteousness, whose name and whose virtues deserve to be em-balmed in the memory of every friend of God and

Resolved, That while we regret, that he and his friends at Alton were under the necessity (for such they deemed it) of resorting to the use of deadly weapons in the defence of their just rights; yet we cannot consider him as being any the less entitled

to the honor of martyrdom in the cause, both of the slave and the liberty of the press.

Resolved, That the weapon which pierced his vitals has wounded us, and every other individual in the nation who sympathized with him in the great and holy cause in which he feel. We feel that our individuals are the course in which he have been violently as that our inalienable rights have been violently asthat our inalienable rights have been violently as-sailed. If he, in the hour of his peril, while in the prosecution of a lawful enterprize, was descreed by the laws and magistracy of his country, who is safe, when his opinions happen to come into collision with the majority of those around him? What the laws and magistracy of his country, who is safe, when his opinions happen to come into collision with the majority of those around him? What editor, who dares to gives utterance to the honest convictions of his conscience whether in politics, morals, or religion, may not have his office assailed, his press demolished, and pay the forfeit of his temerity, by the sacrifice of his heart's blood? It is time for the periodical press te look to its own just rights, and speak out its indignant rebuke of the outrage which has been committed upon it.

Resalted. That in the death of Mr. Lovejov, we

Resolved. That in the death of Mr. Lovejov, we have a terrific illustration of the murderous spirit of slavery; which, it is to be feared, rather than to surrender its claim of property in the bodies and souls of its victims, would not hesitate, if it had the power, to shed the blood of every freeborn citi-zen, who dares openly assert and defend the great principle of American liberty, that 'ALL MEN ARE

Resolved. That the abettors of republican tyran-ny, whether at the north or the south, need not for ny, whether at the north of the south, need not for a moment imagine, that the thunders of truth are to be stifled with blood. If this be their thought, they have read the history of the world to no purpose. Every drop of blood shed in the righteous cause of emancipation, will fall like a drop of essential fire on the conscience of the slaveholder, and on the

manacle of the slave.

Resolved, That we deeply sympathize with the bereaved mother, and brothers, and sisters of the martyred Lovejoy: and especially with the agoniz-ed and broken-hearted widow and orphan children, whom he has left behind; all of whom we would humbly commend to the gracious benediction of that God who 'doth not willingly afflict,' and to the consolations of that holy religion which they pro-

Resolved, That we take this occasion to declare Resolved, That we take this occasion to declare our entire confidence in the soundness of the principles, and the efficiency of the measures of the American Anti-Slavery Society; and that we earnestly commend it to the patronage and support of every friend of freedom and of man in the U. States, Resolved, That the doings of this meeting be signed by the officers of the Bangor Anti-Slavery Society, and published in every newspaper in the

Society, and published in every newspaper in the city that is willing to publish them.

I alluded in my former letter, to a public meet-

in any case where their minds had not been predis-posed against me. But the most of them were known to be irreconcilably hostile to Mr. L's re-

what sort of a report was to have been expected from such a committee? Why, just such an upo as they brought forth. While it made no conhtree or insinuation was made that there had een any infraction of the laws; but on the contray, it expressly asserted that his private character was an impeachable; and yet this was called a com-

PRIDAT, DRC. BB. A LRTTER

TO ABOLITIONISTS. My FRIENDS :

A recent event induces me to address to you a few remarks. I trust you will not ascribe them to a love of dictation, and especially that you will not think me capable of uttering a word of censure, in deference to the prejudices and passions of your opposers. My sympathies are with the oppressed and persecuted. I have labored, in a darker day than this, to vindicate your rights; and nothing would tempt me at this moment to speak a disapproving word, if I thought I should give the slightest countenance to the violence under which you have suffered. I have spoken of the slight service which I have rendered, not as a claim for gratitude ; for I only performed a plain duty ; but as giving me a title to a candid construction of what I am now to offer.

You well know, that I have not been satisfied

with all your modes of operation. I have par-

ticularly made objections to the organization and union of numerous and wide-spread societies for the subversion of slavery. I have be-fieved, however, that many of the dangerous tendencies of such an association would be obviated by your adoption of what is called 'the peace principle;' in other words, by your un-willingness to use physical force for self-defence. To this feature of your society, I have looked as a pledge, that your zeal, even if it should prove excessive, would not work much harm. You can judge, then, of the sorrow with which I heard of the tragedy of Alton, where one of your respected brethren fell with arms in his hands. I felt, indeed, that his course was justified by the laws of his country, and by the established opinions and practice of the civilized world. I felt, too, that the violence, under which he fell, regarded as an assault on the press and our dearest rights, deserved the same reprobation from the friends of free institutions. as if he had fallen an unresisting victorial I felt that a cloud had gathered over your society, and that a dangerous precedent had been given in the cause of humanity. So strong was this impression, that whilst this event found its way into other pulpits, I was unwilling to make it the topic of a religious discourse, but preferred to express my reprobation of it in another place, where it would be viewed only in its bearings on civil and political rights. My hope was, that the members of your society, whilst they would do honor to the fearless spirit of your fallen brother, would still, with or voice, proclaim their disapprobation of his last act, and their sorrow that through him a cause of philanthropy had been stained with blood. In this, I am sorry to say that I have been disappointed. I have seen, indeed, no justification of the act. I have seen a few disapproving sentences, but no such clear and general testimony against this error of the lamented Lovejoy, as is needed to give assurance against its repetition. I have missed the true tone in the Emancipator, the organ of your National Society. I account for this silence, by your strong sympathy with your slaughtered friend, and by your feeling as if one, who had so generously given himself to the cause, deserved nothing but praise. Allow me to say, that here you err. The individual is nothing, in comparison with the truth. Bring out the truth, suffer who may. The fact, that a good man has fallen through a mistaken conception of duty, makes it more secessary to expose the error. Death, courageously met in a good cause by a respected friend, may throw a false lustre over dangerous principles which were joined with his virtues. Besides, we do not sonor a friend in acknowledging him to have erred. The best men err. honored defenders of religion and virtue have sometimes been impelled, by the very fervor which made them great, into rash courses. I regret, then, that your disapprobation of Mr. Lovejoy's resistance to force has not been as earnest, as your grateful acknowledgments of

his self-consecration to a holy cause. By these remarks, I do not mean, that I have adopted 'the peace principle' to the full extent of my late venerated friend, Dr. Worcester, whose spirit, were he living, would be bowed down by the sad story of Alton. I do not say, that a man may in no case defend hima rule, hardly admitting an exception, that an enterprize of Christian philanthropy is not to be carried on by force; that it for philanthropy to stop, when it can only advance by wading through blood. If God does not allow-us to forward a work of love without fighting for it, the presumption is exceedingly strong, that it is not the work, which he has given us to do . Is it asked, how such a cause, if assailed, is to be advanced? I answer, by appeals to the laws, and by appeals to the moral sentiment and the moral sympathies of the I answer, by resolute patience and heroic suffering. If patience and suffering, if truth and love will not touch a community, certainly violence will avail nothing. Shall men, whose starting point is the love of every human being, hope to make their way by slaughter? Shall a cause, which relies on the inculcation of the disinterested spirit of Christianity as its main instrument, seek aid in deadly weapons? Are we not shocked by this incongruity of means and ends? What fellowship has moral sussion with brute force? What con cord between the report of the rifle and the

teachings of philanthropy? Let not this language be understood as in any measure extenuating the guilt of Mr. Lovejoy's murderers. They stand on the same ground as if they had slain an unresisting man. Their crime began before he took arms. crime drove him to arms. Because his cause was too philanthropic and holy to allow him to fight for it, are we therefore to justify the violence which drove him to the use of force! Our country is greatly dishonored by the apathy with which the death of this victim to our most sacred rights has been received. Had any other man but an abolitionist fallen in defence of property and the press, how many now cold would have spoken with indignation! Here we learn how little the freedom of the press, considered as a principle, is understood by our cit. izens; and how few are prepared to maintain it on its true ground. Unless this freedom be complicated with a cause which they approve, the multitude care little for its violation. Unless itbe wrested from their own party or friends. they will not trouble themselves with its defence; and here lies its danger. This freedom will never be assailed but in the person of an unpopular man; and unless defended in this case, will not be defended at all. The press of a powerful party will never be stormed, nor its editor shot. From such violence, the right of free discussion has nothing to fear. It is through a weak party, through the editor who resies public sentiment, that the freedom of the prace is to receive its deadly wounds. For these reasons. I felt that there was a peculiar call for solemn public remonstrance against the outrage at Alton. In lamenting that Mr. Lovejoy died with arms in his hands, I do not palliate ne crime of his foes, or diminish the obligation of every citizen to lift his voice against this fearful violation of civil rights. Nothing is plainer than that Mr. Lovejov.

had he succeeded in his defence, could not

involved in his decision; that a ide, would have lauded him to the skies.

and makes it important that you should be

In the first place, you are a large and grow- terance. Here, then, are the elements of deadly strife. partition walls, which an unenlightened zeal has What is it which has prevented these sad results cluded, except such as should give proof in the past, in the days of your weakness? their lives of hostility to the Christian law. force by force. Had you adopted the means weapon of assault on our opponents, is a mon-of defence, which any other party, so perse-strous abose of it. Will it be said, that the cuted, would have chosen, our streets might slaveholder cannot be a Christian, and must again and again have flowed with blood. So-ciety might have been shaken by the conflict. God has true worshippers in a land of slavery? If, now, in your strength, you take the sword, Is adherence to a usage, which has existed for and repay blow with blow, what is not to be ages in the church, an infallible proof of an feared? It is one of the objections to great unsanctified mind? Was not GRIMKE a Chrisssociations, that they accumulate a power, tian, whilst a slaveholder? My last conversaation, threatens public commotions, and which ry; and though he listened patiently to the may even turn our country into a field of battle, hope, which I expressed, that this evil was to vast a force for a cause which awakens fierce hopes. Let it not be said, that by excommupassions, you must adopt 'the peace principle' nication, the conscience of the slaveholder will s your inviolable rule laws, and in the moral sympathies of the com-other good, turn a Christian ordinance from its munity. You must try the power of suffering end. 'The Lord's Supper was instituted to communities more ferocious than our own. mon Saviour, and through this union to make You have yourselves tried it, and through it them more receptive of light and purifying inhave made rapid progress. To desert it might be to plunge the country into fearful contests, ed into a brand of discord. The time will un-

predicted, from your associated efforts, insur- this outrage on human rights; and he ought what has been the reply which you and your triends have made? You and they have pointed to the prevalence of the peace-principle in your severity of language, which I think unyour ranks, as a security against such effects. You have said, that you shrunk from the asser-rebukes uttered by Jesus Christ. But Christ tion of rights by physical force; that, could must be followed cautiously here. Was he not you approach the slave, you should teach him a prophet? Was he not guided by a wisdom effort to warn him against bloody and violent into the hearts and characters of men, which What becomes of this de- g Shall the Christian speak with the authority of ymoved as you are by the injuries of the slave, his Lord? Nor is this all. Jesus could resion and peace, if you yourselves shall have sets all human reproof. His whole spirit was Will the south have no cause of alarm, when the enemies of its 'domestic institutions' shall have He could not err on the side of harshness. Are enemics of its "domestic institutions" shall have the could not err on the side of narsancess. Are sprung up from unresisting sufferers into warriors? Will not your foes at the North be armed it am meek and lowly in heart.' So unbounded with new weapons for your ruin? To me it seems, that if you choose to array your force agonies of death, he prayed for the enemies you will not violate its peace. Hitherto, I crime would admit. ng band. I trust that your friends that which breaks from ours! draw from you new assurances of your trust in which breathed the purest philanthropy. We Cod, in the power of truth, and in the moral should have seen a countenance, on which the

This spirit is a most friendly one, benignity, sweetness,

lamented the disposition of some, perhaps ing blessings with the munificence of a God. many of your members, to adopt violent forms. You justify your severity by Christ's. Let of speech. In reply to this complaint, it has your spirit be as gentle, your lives as beneficent be spoken to with strength; that soft whispers your severest rebukes. will not break their lethargy; that nothing but thunder can startle a community, steeped in fears, I feel that it is right to close this letter selfish unconcern, to the wrongs of their neigh- with expressing the deep interest I feel in you, bor. What can be done, it is asked, without not as an association, but as men pledged to strong language? I grant that great moral the use of all lawful means for the subversion convictions ought to be given out with energy, of slavery. There is but one test by which inand that the zeal which exaggerates them may dividuals or parties can be judged, and that is be forgiven. But exaggerations in regard to the principles from which they act, and which persons, are not to be so readily forgiven. We they are pledged to support. No matter how may use an hyperbole in stating a truth. We many able men a party may number in its must not be hyperbolical in setting forth the ranks; unless pledged to great principles, it wrong doing of our neighbor. As an example must pass away, and its leaders sink into obof the unjust severity which I blame, it may be livion. There are two great principles to which stated, that some among you have been accus- you are devoted, and for which I have always man-stealers.' Now, robbery and stealing are words of plain signification. They imply that your lips and pens; but you have asserted it man takes consciously and with knowledge amidst persecutions. The right of a man to what belongs to another. To steal, is to seize publish his conviction on subjects of deepest privily, to rob, is to seize by force, the acknow- concern to society and humanity, this you have slaveholder to be charged with these crimes? from it. Does he know that the slave he holds is not his principle, I hold to be worth more than the own? On the contrary, is there any part of most eloquent professions of it in public meethis property, to which he thinks himself to have lings, or than all the vindications of it in the a stronger right? I grant that the delusion is closet. I have thanked you, and thank you a monstrous one. I repel with horror the claim again, in the name of liberty, for this good of ownership of a human being. I can as service which you have rendered her. I know easily think of owning an angel, as of owning of none, to whom her debt is greater. There But do we not know, that there are men at the North, who, regarding the statute- needed no defenders in our land, for it was book as of equal authority with the Sermon on strong in the love of the people. have accomplished his purpose, but would have the Mount, and looking on legal as synonimous cognized as the pervading life, the conserva-

placed him in a position more unfavorable to with moral right, believe that the civil law can doing good than before. Suppose him, by a create property in a man, as easily as in a brute, sustained and well directed fire, to have repelled and who, were they consistent, would think his assailants. Would he have planted his themselves authorized to put their parents unpress at Alton? The following morning would have revealed the street strewn with dead bodies.

Relatives, friends, the whole people of the surslave of the child? Is it wonderful, then, that rounding country, would have ru hed to the spot. What rage would have belied in a thousand breasts! What vous of vengeance would have broken from a thousand lips! The men, one and all, who had been engaged in the defence of the press, would probably have been torn limb from limb at the moment. If not torn limb from limb at the moment. If not, We are sure, that they do view the slave as ssassination would have dogged them night and property; and thus viewing him, they are no day; and we should have been startled with more guilty of robbing and stealing, than one uccessive reports of murders, till the last vic- of you would be, who, by misapprehension, im had fallen. Or suppose Mr. Lovejoy to should appropriate to himself what belongs to have fled with hands stained with blood; could another. And are we authorized to say, that he have preached with success the doctrines of there are none at the South, who, if they should love? Would not that horrible night have been associated with all his future labors? Happy was it for himself, happy for your cause, that under such circumstances he fell. I beg that inspection? Has God assigned to us his prethis language may not be so construed, as if I rogative of judgment? Is it not a violation of question the moral or religious worth of Mr. the laws of Christian charity, to charge on ovejoy. I know nothing of him but good, except men, whose general deportment shews a sense is last error; and that error does not amaze me. of justice, such flagrant crimes as robbery and I'hat a man hunted by ferocious foes, threat- theft? It is said, that, by such allowances to ened with indignities to his person, and with the master, I have weakened the power of what leath; and at the same time conscious of the I have written against slavery; that I have furreatness of his work, conscious that civil nished a pillow for the conscience of the slave. ights, as well as the interests of the oppressed, holder. But truth is truth, and we must never man, so wink it out of sight for the sake of effect. God ried, should fail in judgment, we need not won- needs not the help of our sophistry or exaggerler. He knew that the constitution and laws ation. For the sake of awakening sensibility, were on his side. He knew that the prevalent we must not, in our descriptions, add the weight construction of the precepts of Christ, which of a feather to the sufferings of the slave, or the ives a wide range to self-defence, was on his faintest shade to the guilt of the master. Slaveside. We can easily comprehend, how a good man's man, so placed, should have erred. I believe most sacred rights, should always be spoken of in his purpose to do and suffer for great by us with the deepest abhorrence; and we truths and man's dearest rights. God forbid ought not to conceal our fear, that, among those that I should give the slightest countenance who vindicate it, in this free and Christian o the scoffs of men, who, had he fallen on their land, there must be many who wilfully shut their eyes on its wrongs, who are victims of a It seems to me of great importance, that you voluntary blindness, as criminal as known and hould steadily disavow this resort to force by chosen transgression. Let us speak the truth Mr. Lovejoy. There are peculiar reasons for and the whole truth, and speak it in the lau-Your position in our country is peculiar, guage of strong conviction. But let neither and makes it important that you should be policy nor passion carry us beyond the truth. excitement, watch and preside over all our ut-

ng party, and are possessed with a fervent Allow me here to speak of what seems to me such as has been unknown since the be- a very objectionable mode of action, which inning of our revolutionary conflict. At the your Society are inclined to adopt : I mean, ame time, veg are distrusted, and, still more, the exclusion of slaveholders from the privileges and by a multitude of your fellow-citizens, of the Christian church. I did hope that the from masses so hostile, so inflamed, there is so long erected round the communion table. eason to fear tumults, conflicts, bloodshed. were giving way; and that none would be exrbearance; your unwillingness to meet That the Lord's Supper should be turned into a which, in seasons of excitement and exasper- tion with that excellent man turned on slavesay, then, that if you choose to organize so cease, he gave no response to my wishes and You must trust in the be awakened. We must not for this, or any The first christians tried this among unite in closer bonds the friends of the comand to rob your cause of all its sanctity.

I proceed to another consideration. The from slaveholding more than from death. doubtedly come, when good men will shrink South has denounced you as incendiaries: has many a sincere disciple is at present blinded to ection and massacre within its borders. And not to be banished from the table which Christ

patience under wrongs, and should spare no granted to him alone? Had he not an insight certainty to his an you be expected to preach to him submis- prove severely, without the dangers which becaught the spirit of war, the scent of blood ? love. There was not a prejudice or passion in inder the standard of a vast organization, you who had nailed him to the cross, and urged in are bound to give a pledge to the country that their behalf the only extenuation which their Such a being might safehave appealed confidently to your pacific princi- ly trust himself to his most excited feelings les as securities against all wrongs. I have His consciousness of perfect love to his worst een with indignation the violence of cow- foes, assured him against injustice. How difurdly and unprincipled men directed against ferent was rebuke from the lips of Jesus, from Had we been will never have cause to grow faint in your defence. I trust that the tragedy of Alton will sees, hypocrites!' we should have heard tones sympathies of a christian people.

I have now accomplished the chief end which love. How different were these rebukes from indwelling divinity had impressed a celestial proposed to myself in this communication, the harsh tones and hard looks of man But the same spirit, which has suggested the Christ's denunciations had for their groundpreceding remarks, induces me to glance at work, if I may so speak, a character of perfect forgiveness; and they sincere desire for your purity and success, were in harmony with this. They were scat-I have more than once, as you well know, tered through a life, which was spent in spreadbeen said that the people, to be awakened, must as his, and I will promise to be contented with

olders as 'robbers and honored you. The first is, the freedom of the I property of one's neighbor. Now, is the held fast when most men would have shrunk This practical assertion of a great time when the freedom of the press It was reagainst it would have been pronounced moral to be questioned than a law of nature. But to make us fear, that the freedom of speech and the press, regarded as a right and a prinwithout danger. The question is, whether-this freedom is distinctly and practically recognized as every man's right. Unless it stands on this ground, it is little more than a name; it has no permanent life. To refuse it to a clear, his spirit more intrepid, and his acquaintance minority, however small, is to loosen every man's hold of it, to violate its sacredness, to break up its foundation. A described accurate. But this Letter shows no improvement: break up its foundation. A despotism, too strong for fear, may, through its very strongth. break up its foundation. A despotism, too strong for fear, may, through its very strength, allow to the mass great liberty of utterance; but in conceeding it as a privilege, and not as a right, and by withholding it at pleasure from offensive individuals, the despot betrays himself as truly, as if he had put a seal on every self as truly, as if he had put a seal on every man's lips. That State must not call itself free, in which any party, however small, can-enforce it as a religious duty upon others—upon those ont safely speak their minds; in which any party are exposed to violence for the exercise of a universal right; in which the laws, made to protect all, cannot be sustained against brute to instruct abolitionists in relation to the peace princiorce. The freedom of speech and the press ple. There is a beam in his own eye-2 mote only in seems now to be sharing the lot of all great theirs. He confesses that his late justly venerated principles. History shows us, that all great triend, Dr Worcester, was more long-suffering, pacific, principles, however ardently espoused for a time, have a tendency to fade into traditions, himself disposed to be! Again he observes—'I do not o degenerate into a hollow cant, to become say, that a man may in no case defend himself by force." words of little import, and to remain for dec- Indeed! But a greater than Dr. Channing does-Josus, lamation, when their vital power is gone. At the Prince of Peace. We are not any wiser for the ex-such a period, every good citizen is called to ception which the Dr. makes: he neglects to designate do what in him lies, to restore their life and the case in which a man may defend himself by force. thought, that the battle of liberty is never to of Mr. Lovejoy's resistance, and also his opinion that end, that its first principles must be established it is time for philanthropy to stop, when it can only ed anew, on the very spots where they seemed advance by wading through blood.' The theory, then, immovably fixed. But it is the law of our be- it we rightly apprehend it, is this: ing, that no true good can be made sure with- A cause which is not benevolent will authorize the

agitate the country, you have a principle, and the grandest which can unite a body of men.

That you fully comprehend it, or are always use of 'hard language' by the abolitionists, against om or involve contempt of human nature. nature, from his affinity with God, these are from his writings. Here are paradoxes! the truths, which are to renovate society, by the light of which our present civilization will one day be seen to bear many an impress of barbarism, and by the power of which a real brotherhood will more and more unite the now divided and struggling family of man. My great interest in you lies in your assertion of these truths. The liberation of three millions of slaves is indeed a noble object; but a greater work is, the diffusion of principles, by which every yoke is to be broken, every government to be regenerated, and a liberty, more precious than civil or political, is to be secured to the world. I know with what indifference the doctrine of the infinite worth of every human being, be his rank or color what it may, is listened to by multitudes. But it is not less true, because men of narrow and earthly minds cannot comprehend it. It is written in blood on the cross of Christ. He taught it when he as the light of which our present civilization will Republicans & Christians alias Robbers & Menstealers one day be seen to bear many an impress of sor guilty. because men of narrow and earthly minds cannot comprehend it. It is written in blood on the cross of Christ. He taught it when he ascended, and carried our nature to heaven. It is confirmed by all the inquisitions of philosophy into the soul, by the progress of the human intellect, by the affections of the human heart, by man's intercourse with God, by his sacrifices for his fellow creatures. I am not discouraged by the fact, that this great truth has been espoused most earnestly by a party which the sould be property, but of themselves, that he belongs to another, the beaundte is allow and the worst of trometrs, for he selfishly robs his fellow. The very idea of a slave is, property, but of themselves, that he belongs to another, the beaundte is about to give and labor for another, to be another will his habitual rights. But I do not, can-have certain the MAJORI-TY of slaveholders are of the character now described. It is time and strength, a right to task him without his eld of the consistency of emancipation with the well-being cipation with the worst of themselves. The were dead of a slave is confirmed to the well-being cipation with the worst of themsel fices for his fellow creatures. I am not discouraged by the fact, that this great truth has been espoused most earnestly by a party which numbers in its ranks few great names. The prosperous and distinguished of this world, given as they generally are to epicurean self-indulgence and to vain show, are among the last to comprehend the worth of a human being, to penetrate into the evils of society, or to impart to it a fresh impulse. The less prosperous classes furnish the world with its reformers and martyrs. These, however, from imperfect culture, are apt to narrow themselves to one idea, to fasten their eyes on a single evil, to lose the balance of their minds, to kindle with a feverish enthusiasm. Let such remember, that no man should take on himself the office of a reformer, whose zeal in a particular cause is not tempered by extensive sympathies and universal love. This is a high standard, but not too high for men who have started from the great principle of your association. They, who found their efforts against oppression on every man's near relation to God, on every man's participation of a moral and immortal nature, cannot without singular inconsistency grow fierce against the many in their zeal for a few. From a body, founded on such a principle, ought to come forth more enlightened friends of the race, more enlarged on such a principle, ought to come forth more sist with severe reverence enlightened friends of the race, more enlarged for religious and more for religious and more than the principle of the race, more enlarged for religious and more than the principle of the race of t on such a principle, ought to come forth more enlightened friends of the race, more enlarged philanthropists, than have yet been trained. Guard from dishonor the divine truth, which you have espoused as your creed and your rule. Show forth its energy in what you do and suffer. Show forth its energy in what you do and suffer. Show forth its elestial purity, in your freedom from unworthy passions. Prove it to be from God, by serene trust in his Providence, by fearless obedience of his will, by imitating his impartial justice and his universal love.

I now close this long letter. I have spoken the more freely, because I shall probably be prevented by various and pressing objects, from communicating with you again. In your great and holy purpose, you have my sympathies and best wishes. I implore for you the guidance and blessing of God.

Very sincerely, your friend,

WM. E. CHANNING.

LETTER OF DR. CHANNING.

The foregoing Letter has been tendered to us by its author, for publication in the Liberator. It will answerone good purpose, at least—namely, to stimulate the word the slaveholder; have understood. In estimating more to disdawantages under which they labor. Stavery upheld as it is at the South, by the deepest prejudices of education, by the sanction of laws, by the prevented of slavery upheld as it is at the South, by the deepest prejudices of education, by the sanction of laws, by the prevented in the providence, the sanction of laws, by the prevented to slavery, then there is not a lamman being with denying. It for mean may be right-fully reduced to slavery, then sanction of laws, by the prevented as tit ading emancipation, cannot be easily viewed in that region as it is appears to more distant and impartial observers. The hatefulness of the system ought to be strongly exposed to strongly ex

by its author, for publication in the Liberator. It will answer one good purpose, at least—namely, to stimulate conversation, excite private and public discussion, and thus help to carry on the good work of Agitation. Nothing is so pregnant with evil, social, political and moral, as the public mind in a state of stagnancy; for it then becomes a Dead Sea, in which nothing that has life can exist. Whatever, therefore, serves to ruffle its surface, or put its water into billowy commotion,—from the gentlest breath of heaven to the all-sweeping hurricane,—is better than the absence of vitality. So this Letter, though it is defective in principle, false in its charity, and inconsistent in its reasoning, will doubtless prove useful to the cause of dying humanity; useful could be an infinite with its evils to see and feel their magnitude, can hardly be expected to look on slavery as it appears to more impaired moral and moral another's useful and distant to more impaired moral can we rely? This deep assurance, that we cannot be partial and another's moral and its pressurance, that we cannot be useful as a provocative, as better than something worse, as less prove useful to the cause of dying humanity; useful as a provocative, as better than something worse, as a challenge to universal attention. Its spirit is complated that the cause of dying humanity; useful as a provocative, as better than something worse, as a challenge to universal attention. Its spirit is complated that the cause of t

tive power of our institutions. A voice raised its style, elaborate and transpicuous. The motives of its author, in addressing it to the abolitionists of this treason. We clung to it as an immutable principle, as a universal and inalienable right. We received it as an intuitive truth, as no more times cautious even to criminality, has no duplicity. We have never distrusted, and certainly do not intend the times are changed, and we change with them.' Are there no signs, is there nothing to make us fear, that the treeders of the control of th nor rectitude : it is a divorcement from hypocrisy, but not necessarily an alliance with right. As a whole, (though a small portion of it is not without value,) this It is not a sufficient answer to say, that the vast majority speak and publish their thoughts sentiment; for what is contralictory fails to be either without danger.

To some, it may be a disheartening But he does not hesitate to express his disapprobation

ut struggle; and it should cheer us to think, shedding of blood without guilt; that which is, will not; that to struggle for the right is the noblest use o that it 1 kill a robber merely for my own preservaof our powers, and the only means of happi- tion, I do well-but if I lay down my life in defence of Another ground of my strong interest in must of course be 'shocked by this incongruity of your body is, that you are pledged to another means and ends'! Certainly this is a nice distinction. liberty, the rights of man, and the cause of God, all principle, far broader than the freedom of the 'H God does not allow us to forward a work of love [in ress, and on which this and all other rights a fearful emergency] by fighting for it,' what other work epose. You start from the sublimest truth. may be forwarded at the point of the bayonet? If men You oppose slavery, not from political or world- may fight at all, may they not fight for that which is ly considerations. You take your stand on the most valuable, which most deeply concerns man-unutterable worth of every human being, and kind, which generally seeks universal instead of partial You take your stand on the most valuable, which most deeply concerns man on his inalienable rights as a rational, moral, good? We should like to know how it happens, that and immortal child of God. Here is your abolitionists are obligated to allow themselves to be strength. Unlike the political parties which torn in pieces by human tigers, any more than others,

faithful to it, cannot be affirmed; but you have calling slaveholders robbers and men stealers, and ex it, and it is cause of joy to see men seizing it cluding them from the communion table, we have bareven in an imperfect form. All slavery, all oppressive institutions, all social abuses, spring willinguess of Dr. C. to judge of the tree by its fruits.

from or involve contempt of human nature. We may denounce sin in the abstract, or even in the The tyrant does not know, who it is whom he tramples in the dust. You have caught a man, —to identify and arraign men as sinners, ah! that glimpse of the truth. The inappreciable worth is not to be tolerated by decency, good manners, or of every human being, and the derivation of christian charity! But to show how utterly incoherent his rights, not from paper constitutions and human laws, but from his spiritual and immortal very, we subjoin the following moral cross readings

DR. CHANNING versus DR. CHANNING.

He, who cannot see a brother, a child of God, a man possessing all the rights of humanity, under a skin darker than his own, wants the vision of a Christian. He worships the Outward. The Spirit is not yet revealed to him.—[Work on Slavery, p. 10, Introduction.]

The spirit of Christianity is universal justice. It re-spects all the rights of all beings. It suffers no being, however obscure, to be wrong-ed, without condemning the verong-doer.'—p. 11 do.

a right to confine him to any bounds, a right to extort the required work by stripes, a right, in a word, to use him as a tool, without contract, against his will, and in de-nial of his right to dispose o himself, or to use his power for his own good. -p. 13.

'The very essence of slavery is, to put a man defence-less into the hands of anoth-er.'-p. 17.

Now this claim of propry in a human being is altogether false, groundless. No such right of man in man can exist. To hold and trent him as property is to inflict a great wrong, to incur the him as property is to inflict a great wrong, to incur the puilt of oppression. This position flere is a difficulty in maintaining, on account of its exceeding obviousness. It is too plain for proof. To defend it is like trying to confirm a self-evident truth. The man who, on hearing the claim to property in man, does not see and feel that it is A CRUEL USURPATION, is hardly the reach is A CRUEL USURPA.
TION, is hardly to be reached by reasoning; for it is
hard to find any plainer principles than what he begins
with denying. -p. 11.

criminal in rejecting it. Ara or wealth. These is we all willing to receive new on enter on though light 1 Can we wonder that such a man should be slow to take rights in the preservation, and which has no interwoven itself with all Confirms of an unspeakable we in the results of the rights in the yake from on unspeakable we interwoven itself with all Confirms of an unspeakable with all c the habits, employments, and economy of life, that he can hardly conceive of the existence of society without this all-pervaling element? May he not be true to his convictions of duty in other relations, inhough he grievously err in this?—pp. 57, 58.

"Who of use a light hat God has series the convertions of the private of the conviction of the convertion of the convert

⁶ The slave virtually suffers the wrong of robbery, though with utter unconsciousness on the part of those who in-flict it. —p. 53.

· It is possible to ablor and oppose bad institutions, and yet to abstain from in-discriminate condemnation of discriminate condemnation of those who cling to them, and even to see in their ranks greater virtue than in ourgreater virtue than in our-selves. It is true, and ought to be cheerfully acknowledg-c⁴, that in the slaveholding States may be found some of States may be cound some of the greatest names of our history, and, what is still more important, bright examples [i. e. among slaveholders] of private virtue and Christian love.'—p. 60.

Sympathy with the slave has often degenerated into injustice towards the master.

I wish to be understood, that, I wish to be understood, that, in ranking slavery among the greatest wrongs, I speak of the injury endured by the slave, and not of the character of the master. These are distinct points. The former does not determine the latter. Because a great injury is done to another, it does not follow that he who does it is a depraved man; for he may do it unconsciously, and, still more, may do it in the belief that he confers a good . We must judge of God.—p. 23, 2

nhe Mount, and looking on legal as synonymous with moral right, beheve that the civil law can create properly in a man, as easily as in a brute? . . We are sure that they felsewholders! O view the slave as properly; and thus viewing him, they are no more guilty of robbery and stealing than one of you would be, who, by misapprehension, (!) should appropriate to himself what belongs to another (!) And are we authorised to say, that there are none at the South, who, if they should discover their misapprehension, (!) would choose to impoverish themselves, rather than live by robbery and crime? Are all hearts open to our inspection!

Has God assigned to us his preregative of judgment? I will have defended, and to shift they for the proposed of the same of the same of the same and the same advant same for worse name than some deraded, and to shift they of Christian charity, to charge on more, whose general deport. of Christian charity, to charge
on men, whose general deportment shows a sense of justice,
such flagrant crimes as robbery and the ft? — [Letter to
Abolitionists.]

* Is man to be in
the ma

supper was instituted to unite in closer bonds the friends of the common Savior, and through this union to make them more receptive of light and purifying influence from at present bi

Their are masters who have thrown off the natural prejudices of their position, who see slavery as it is, and who hold the slave chiedly, if not wholly, from disinterested considerations; and these deserve great praise. They deplore and ablor the instieplore and abbor the insti-tion; but believing that par-al emancipation, in the pres-at condition of society, ould bring munixed evil on themselves bound to continue the relation, until it shall be dissolved by comprehensive a human being issues and systematic measures of feat to all. It is fit the state. There are many No brand on the slow of them who would shudder ever so comprehens a and systematic measures of leat to all. It is fine the state. There are many of them who would shudder as much as we at reducing a freeman to bondags, but who are appalled by what seem to them the perils and difficulties of liberating multitudes, born and brought us staup on him, which is to that condition.—There are many, who, nominally holding the stave as property, still hold him for his own good and for the public order, and would blush to retain him on other grounds. Are such men to be set down among the unprincipled? pp. 39, 60.

*Sympathy with the slave has breathed an immore the conditions of the state of the stat

members, therefore, monsters of depravity ?-pp. 56, 57.

ers as 'robbers and man-stealers.' Now, robbery and stealing are words of plain signification. They imply wanting it world die that a man has consciously & tion and moral feeling that a man has consciously & too and mora recongwith knowledge taken what
belongs to another. To steal
is to seize privily, to rob is
to seize by force, the acknowledged property of one's
neighbor. Now, is the slaveholder to be charged with
these crimes? Does he know

(C. Mey the above he holds is (?) that the slave he holds is not his own? On the contrary, is there any part of his property, to which he thinks himself to have a strong er right? ... Do we not know that there are men at the North, who, regarding the statute-book as of equal authority with the sermon on the Mount, and looking on legal as synonymous with moral right, believe that the civil law can create property It that the slave he holds is

Allow me to speak of Allow me to speak of humane. Allow what seems to me a very objectionable mode of action, the has his pleasure which your Society are inclined to adopt—I mean, the exclusion of slaveholders from the privilege of the Christian church. I did hope that the partition walls, which an unenlightened zeal has so long erected round the communion table, were giving does not know, how the company to the slaves of the long erected round the communion table, were giving way; and that none would be excluded, except such as should give proof in their lives of hostility to the Christian law. That the Lord's supper should be turned into a weapon of assault on our opponents, is a monstrous abuse of it. Will it be said, that the slaveholder cannot be a Christian, and cannot be a Christian, and cannot be a they were kin second. of it. Will it be said, that must mover, as only the slaveholder cannot be a Christiau, and must therefore be shut out! Do we not know, that God has true worshippers in a land of slavery! Is adherence to a usage, (!) which has existed for ages in the Church, an infallible proof of an unaractified mind! . The Lord's proof of substantial to mit to control field mind! . The Lord's spirit be struck down substantial to units it as or part of the limit of the li one another. Let it not be lattered of the turned into a brand of discord (!) The time will undoubtedly come, when good men will shrink from slave-bolding more than from slave-bolding more than from doubt.

DEAR BROTHE

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cannot be prop and stars may but not the la *As an example of the unjust severity which I blame, it may be stated, that some among you have been accustomed to denounce slavehold-out, Forbear !'-p. 2.

What! own a m

understoo fraining fo impressio seized by and small right ear, sword int given me his band. case, Pet

loved frie resistance is covered I shoul if the con

African or

offspring, tual world or!'-p. 29,

t same inward princi-hich teaches a man is bound to do to the ches equally, and at e instant, what others and to do to him... ngly, there is no deep typle in luman nature e consciousness of —p. 34.

ery violates, not one, aman rights; and vi-iem, not incidentally, ssarily, systemati-from its very nature. that to which the habitually subject. 50, 53. plea of benefit to the the state avails him cholder] nothing.

n to be trusted with overcover his fellow-corrupts laman name or less - Supmater to be ever as Strill, the is not also pleasures to attend to whom is fit. To men prepared ever must be delended to whom is fit. To men prepared ever must be delended to whom is fit. To men prepared ever the massive slaves 1. Who move, how often the oldriers, by having a deep interest shaves 1. Who move, how often the oldriers the plantament of the oldriers of such lands in placed. To it is committed the first of a carl it unlike the master, as truly as if his own. —pp. 87, his own. —pp. 87, his own. —pp. 87,

a must meet CRU or the body must blow. Either the be tortuned, or he truck down. It ion of the Diane in produce a spirit iff to Drive as ournal laws. It setty to Drive as setty to former to the former to the setty to to the setty to the setty to former to the setty to the setty to the setty to former to the setty COMMUNICATIONS.

RESIST NOT EVIL. BROOKLINE, 12 month, 10th.

DELE BROTHER GARRISON : Think I never received so great a shock to my feelas in the intelligence of the death of ELIJAH P. It was not because an Abolitionist had fallen, tim of popular fury against the freedom of the -O no! Those of us who have pondered deeply tency of our principles, and the spirit of such reeanism as exists in our count y, could not be sured at such an event, let it occur where it might, within the walls of Faneuil Hall. But it was behe did not fall the unresisting victim of that fury Oning to indisposition, it has only been within a few a that I was able to read, or hear read, the particuthis sad occurrence. As an Abolitionist, as a in, 25 a Wonan, I feel deeply humbled in view Let us first look at this event, under the supthat resistance to evil is right -that it was a du der the circumstances in which the Alton Aboliwere placed. Why, then, I ask, did they abanthe press and the warehouse at all? One of them the mob, that the press would not be delivered g that he and his associates would defend it at the and sacrifice of their lives.' Why was not this taithfully redeemed? If it was right to fire on mob at all, it would have been right to resist them with persecering violence; if it was right to wound or one man in clending the press, it would have been right to wound or to kill one hundred. I never more camplete triumph of a mob in my life than that at Alton. If approving of resistance, I should hang my head in shame, because I believe to have been true is principle, the eighteen men who began to defend the press ought to have died, rather than abandon it to Now, I do not believe that these men lacked courage; but I do believe there was not one of them, who did not, in the secret of his heart, feel misrings as to the course he had commenced when he bloody consequences of that course-not one of who did not shudder at the thought of taking the life of a brother. If not, then they ought to have fought the Bunker-hill soldiers, who, when their ammudon was exhausted, turned the butt end of their musheat down the British soldiers whom they uld no longer shoot down.

But I am one of those ultraists, who believe our holy Redeemer really meant what he said, when he inculcated the doctrine of non-resistance in that plain, laconic believe, that when he taught his disciples to pray, ' Forgive us our trespasses, as we forgive those that tresis against us," he meant to assure them that just ar as they forgave their enemies, so far only might hey expect the pardon of their Father in heaven, and other. As I hold such sentiments, of course I bewe the Abolitionists of Alton did wrong to arm themgives against the mob; and though I regard brother oveloy as a martyr to the cause of Liberty in our boasting republic, yet I cannot regard him as a Christian r. because I think he fell whilst in open violation of ne of the plainest, most important of Christian principles Love your enemies, bless them that curse you, do ood to them that hate you, and pray for them which espitefully use you and entreat you.' These things lesus told the multitude they must do, in order that ey might be the children of their Father in heaven; continued He, 'He maketh the sun to rise on the and on the good, and sendoth rain on the just and he unjust. He then enquires of them, ' For if ye those that love you, what reward have you? Do even the nublicans the same? And if ve salute ur brethren only, what do you more than others not even the publicans so?' And lest he should be anderstood by the Jews, he added, ' Be ye therefore rfeet, even as your Father which is in heaven is per-

As a Christian, then, I deeply mourn the melancholy vent. If I could view the murdered Lovejoy as a vistion martyr, then could I rejoice in the midst of ny sorrow, believing that the blood of such a martyr id indeed he the seed of our Abolition Church. shich would spring up and bear fruit, not thirty, or ixty, or one hundred fold, but a thousand fold. Some y think I am unjust in not awarding to our fallen rother the appellation of a Christian martyr; but to ch I would say, test it for yourselves. Place in the nouth of the dying Lovejoy, the last prayer of the exring Stephen: ' Lord, lay not this sin to their charge. llow would these heavenly expressions of forgiveness as I good will have sounded from one, who wore a deadv weapon at his side-who was determined to resist his nemies by force of arms?

reading the account of the mob at St. Charles, I rould not but regret, that, instead of repelling them ere with violence, our brother had not delivered him self up to them, just as our Master did when a mob 'He went forth, and said unto them, thom seek ve ! They answered him, Jesus of Naza-Jesus saith unto them, I am he,' and then quietered himself into their hands, though he snew that an ignominious and cruel death would be the But mark the influence of moral power on the moh, when He first said unto them. I am he they went backward, and fell to the ground.' Amazat such true magnanimity and courage, they went sckward, their physical strength was paralyzed, they to the ground powerless, unable to touch him. ace mobs became so common in our land, I have ught much of what the victims of popular fury ould do when thus attacked. Our Lord often escaped are the fulness of time was come for him to offer up s life upon the cross; but let us remember, he never used his arm against his foes; although he knew hat the Jews went about to kill him, and 'that there was no safety for him, and no defence in Judea, either he laws or the protecting ægis of public sentiment. at he never armed himself in self-defence, neither did ever appeal to the civil authorities for protection. It prars, then, very plain to me, that if an Abolitionist not escape from a mob without violence, as a Chrisan he may be assured that the time has come for him surrender himself a willing and unresisting sacrifice pon the after of Christian liberty.

I said that Jesus never ormed himself to self-defence no! He had too much moral courage. The very fact that a man arms himself, and determines to resist tolence, shows that he is afraid of that violence : if he not airaid of it, why does he resolve to ward it off by physical force? I wish this sentiment were better u erstood. I wish that men would reflect upon it. If they did, I am sure they would see that true moral courage walks abroad in the midst of enemies unarmed, unprotected by civil authority, undaunted by threats and rislence. This was the courage of Christ, and of tephen, and of Paul, and of a host of Christian martyrs. And I carnestly desire that THIS may be the courage of all Abolitionists. O! that we may never be called to nourn over such another martyr to the glorious principles of universal likerty, as we have in the fallen Love-

I said that as a Woman, too, I was deeply humbled. Yes, I am. I tenst I do feel the awfulness of the situahan of our brother, when he was surrounded by the infuriated mob at St. Charles. I trust that although I am not a wife, I can in a good degree sympathize with his wife when she clung round his neck, and nobly offered to suffer with him, if he were forcibly carried off by his enemies? But, Of I do regret that my sister should so have forgotten the lessons which Jesus taught his disciples, as to have repeatedly struck these deluded men in their faces, whilst they were endeavouring to her husband. I believe it is a far greater trial of Christian principle to see a beloved friend attacked, and a retrain from defending him, than to yield one's self up an waredsting victim. Our Lord no doubt well erstood this, and therefore he taught the duty of reclining from violence under such circumstances, by an apressive gractical lesson. When he was about to be selzed by a lawless multitude, and Poter drew a sword ad saule the High Priest's servant, and cut off his Teld ear. Jesus immediately said to him, Put up thy word into the sheath; the cup which my Father hath fiven me, shall I not drink it? And he stretched forth his hand, and healed the son of Malchus. Now in this ise, Peter was not resisting any violence or evil done la lameelt, but the violence which was offered to a beed blend-hut even this was forbidden; indeed, the resistance of evil, under every possible circumstance, covered by the single command, 'Resist not evil.' I should have said nothing on this part of the subject

If the conduct of our sistor had not been held up to view

which are permitted in his Providence.

those who believe in prace principles, no longer to hide er end in view, some other motive for action? their light under a bushel, but to speak out in faithful. Under these circumstances, I deem it my sol all the people.

I remain, thine in the cause of bleeding humanity, A F CRIMEF

RIGHT OF SELF-DEFENCE.

DEAR BROTHER: The following notices of Mr. Lovejoy's death must be instructive to all reflecting minds. 'Consistency

The N. Y. Gazette says- An abolition clergyman, grafew.' ... lately killed at Alton, with a musket in his hand, with which he had just killed an unarmed citizen, looking on at an outrage that the said Lovejoy had wantonly pro Why may not clergymen go armed with mus kets, pistols, dirks, &c. as well as others? If one may, all may. Christ allows it to none.

Boston Centinel and Gazette. ' There is no apolouman being. If the ministers of peace will array themselves in complete steel, and brandish deadly weapons, the evil will be likely to be imitated in too many stances. Such violence ought to be discountenanced. It would be better, in all cases, if attacked, to leave redress of injuries to the violated laws of the land.'- requesting us to obtain the manuscript! Behold, in more, than (I say it What shall we say of those who wilfully propose a easure which they know will create a mob?' an 'apology' for any one who 'brandishes deadly wea-pons' in self-defence? For Warren? For Washington? For Nat Turner? There is as much apology for one as the other. Ministers of peace have as good a one as the other. Ministers of peace have as good a fight to 'brandshide deadly weapons' as Buonaparte.— Spectator and other papers, that the nature and de-leading the 'brandshide deadly weapons' as Buonaparte.— Spectator and other papers, that the nature and de-sign of the Anti-slavery societies, connected with I do not think it ought to be made a test question in the country of the annual conferences of the M. E. church, our organizations.

Violence ought to be discouraged as an approximate the individual about to be discouraged as an approximate the individual about to be discouraged as an approximate the individual about the individual about to be discouraged as an approximate the individual about to be discouraged as an approximate the individual about the individual about the individual about the individual about to be made a test question in the country of the individual about the individua

May an individual take the men in the community. May an individual take the life of one, and if of one, of a hundred, in defence of a printing press, and may not other individuals, black as well as white, take life in defence of freedom? Doubtless. If Mr. Lovejoy had a right to take life in defence of the defence of the defence of freedom? Doubtless. If Mr. Lovejoy had a right to take life in defence of the defence of t of his press; if the editors of the Patriot have a right to take life in defence of their press and homes; if Washington had a right to take life in defence of property or we call our societies after the name of no State, freedom; the slaves of the south have a right to take County or town-much less do we attempt to cover life in defence of wife, children, liberty, life, all. No the whole of New England with a parent instituubt of that. But had the men of Bunker Hill a right tion, with the expectation to in Washington-street! Are all men the most dangerous class of the community, who say it is right to take
life in defence of property, liberty or life? Yes, they
The real enemies of order, the advocates of anarthey think they can better effect their purpose by
they think they can better effect their purpose by that Mr. Lovejoy should fight in self-defence, while they eulogize our forefathers for acting on the same principle! Affecting great apprehension lest the example of Mr. Lovejoy should excite the slaves to bloody deeds, while they are lauding the heroes of Lexington and Bunker Hill! Our 4th of July orations, our celebration of Independence, our ringing of bells and firing

I cannot see why Universalists and Unitarians Slavery Society. I am informed that he is expected to speak at the anti-slavery meeting this terms of membership to terms of membership to persons of evangelical sentiments, they have not the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary effect; when our ministers become abolitionized, we shall have no further occasion for these Conference societies.

I cannot see why Universalists and Unitarians Slavery Society. I am informed that pour are in that he is expected to speak at the anti-slavery meeting this terms of membership to the subject to the start of the principle. The subject is subjected to speak at the anti-slavery meeting this terms of membership to the subject to the slaver to bloody of the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societies are cally designed for temporary deficit in the least countenance from the 'Methodists.' Our Ministers' societie

nation of Independence, our ringing of bells and firing cannons, and shoutings in honor of the Revolution, our may not as properly unite with their evangelical the proper person to be addressed on this sub-proclamations and messages of Governors and Presinelighbers in the Anti-slavery, as in the temperance lent, extelling the blessings of liberty, and those who cause. And to make a man's religious sentiments in the proper person to be addressed on this sub-proclamations and messages of Governors and Presine and the proper person to be addressed on this sub-proclamations and messages of Governors and Presine and the proper person to be addressed on this sub-proclamations and messages of Governors and Presine and the proper person to be addressed on this sub-proclamations and messages of Governors and Presine and the proper person to be addressed on this sub-proclamations and messages of Governors and Presine and P dents, extolling the blessings of liberty, and those who bled for liberty, all say to the slave, 'you have a right to butcher your masters to gain your freedom.' The very men, who are thus exciting the slaves to bloods, are greatly affected lest the Abolitionists should arouse the slave to deeds of blood! Hypocrites! But your man, and has not been known very publicly, the proper to the 'Circular,' there is, of are as I know, but one Methodist, and he is a young man, and has not been known very publicly, it does, I would embrace this opportunity to the very man, who are thus exciting the slaves to deeds of blood! Hypocrites! But young man, and has not been known very publicly, it does, I would embrace this opportunity to rextensively, as an abolitionist. ye thus render yourselves vile to prevent the sympathies of the nation being aroused by the Alton Tragedy.

H. C. W. NEW ORGANIZATION !

Abolitionists of New-England!

In the Spectator of last week, I find the following : We suppose the call [for the New Organization] to be addressed only to those who are in favor of a new anti-slavery organization, for the purpose of promoting the immediate emancipation of the slaves. Those who think the present organizations sufficient for the purpose, will of course not be expected to take a part in the meeting. But all details in regard to measures to enlist the entire christian campunity against slavery to enlist the entire christian community against slavery will be left for the wisdom of the convention to decide."

And on looking at the ' call ' itself, I find it is even that it is only for those whose minds are made up DEAR SIR: on the subject. So that instead of having a convention of 'evangelical' abolitionists, clergymen and others, to consider the question whether a new corresponding to the consider the question whether a new corresponding to the consideration of the consideration consider the question whether a new organization is to suggest one or two considerations to you.

I disapprove, as much as you can, the making supposed was the design of the Convention.) it seems slaveholding a ground of exclusion from the comsupposed was the design of the Convention.) it seems the work of considering has been already done by somebedy else. A dozen individuals in this city, whose private and personal griefs may have more to do with this matter than they themselves are perhaps aware,—these have done the considering, and have decided the question of a new organization for all New-England. And now they ask a great convention—and for what? Why, to do up 'details,' It may say whether it will play among 'details,' It may say whether it will have twelve officers or six—Dea. Gulliver for secretary or somebody else—the Spectator for its organ, or some other play, this man for agent or some other. The whole field of 'details' is open—wide open—(glorious privilege!) but to say whether there shall or shall not be any society, whether there shall or shall not be any society, whether there shall or shall not be any officers, &c. these are questions which are altegether too

as worthy of imitation. Nothing-had I not feared that grave to suppose it competent for the wisdom of the view the faults you advert to, as in a measure una owes its origin as much if not more to private and personal great from the cause of the slave—
woman, under the most appalling circumstances, let us slook at Ma. y standing by the cross of her beloved son, in perfect silence, in holy resignation. Let us watch her countenance as he was extended on the cross, and nail after nail was driven into his hands and feet. Is there not inexpressible agony of feeling depicted there? See we not that in those fearful moments, a sword was piercing through her own soul also? O! what should we think of her, had she in a phrenzy of despair rushed upon the soldiers, and attempted to hinder them in their

xalt the character of woman, sustain man in the dark Shame-shame on such a proposition! What! are abnce to his hely commands, and submission to the events yet have not those who claim to be abolitionists, but ly am. While I assure you I have never see hich are permitted in his Providence.

I feel, dear biother, as though God had permitted enough in their brethren of the same religious as well enough in their brethren of the expedic same in the use of carnal weapons. That there is no such thing as trusting in God and pistols at the same time; and that if life is to be sacrificed, it had better be surrendered as Stephen surrendered his; he fell unsurendered as Stephen surrendered his; he fell unsurendered as Stephen surrendered his; he fell unsurendered his he fell unsurendered his he fell unsurendered his he fell unsurendered his he surrendered as Stephen surrendered his: he fell un- clude 'erangelical' abolitionists from the convention? rmed, unresisting, praying for his murderers, as did Why preclude the possibility of an interchange of views among brethren of the same religious as well as abolition and we These circumstances I also view as a trumpet-call to faith : What means all this but that there is some oth-

Under these circumstances, I deem it my solemn du boldness, lest the blood which is yet to be shed should ty to warn abolitionists against the measure—and more be found in their skirts. I do hope that the Bostou Female Anti-Slavery Society may meet, and pass such
and ministers, if they have any regard for the cause of
that the Liberator and the Friend of Man, (of Utica,) esolutions in view of the Alton murder, as will exalt abolition, or 23- THE BEST GOOD OF EVANGELIthe standard of Peace and Righteousness in the sight of CAL RELIGION, It to stand aloof from the proposed hereafter. In the mean time, let all genuine abolition-'to manage as they please,' just leave them to their new gan of companionship, and let the 'tew towns' from which mes have been received remain, as they are, a A. A. PHELPS.

The fact, that our Methodist brethren have held tice to Methodist abolitionists—or, in case of his unwillingness to do so, to 'hand it over immediately' to
us for insertion in the Liberator. The editor of the
Spectator refused to comply with either request!—thus

You say we owe the adoption of the peace printhis act of the Spectator, a specimen of a new 'evan- You are also formidable to the South. Is there gelical' fairness and honesty !- Ed. Lib.

TRUE STATE OF THE CASE.

Women have as good a right. But there is no apology for any individual, government or nation, that 'brandishes deadly weapons' with a view to destroy life.—

There is no apology for a murderer.

Buston Advertiser and Patriot. 'The abolitionists themselves, if they wish to preserve a character for constitutions of all our served the conduct of Mr. Loveicy is the mr. Loveicy is the conduct of Mr. Loveicy is the mr. Loveicy is the mr. Loveicy is the conduct of Mr. Loveicy is the mr. only with sorrow and shame. In approving it, they of Methodist preachers, for the special purpose of will be sanctioning a principle which will make them, as far as their principles go, the most dangerous class of our ensuing general conference. These societies men in the community. May an individual take the

or extensively, as an abolitionist.

What objection there can be to the Massachusetts

I was then under a total misapprehension of the society, more than to the American, when the Lib- nature of the case, and of the motives by which

do no harm. Yours in the common cause of bleeding humanity,

Lowell, Nov. 24, 1837. O. SCOTT.

LETTER TO DR. CHANNING.

Boston, Dec. 17th, 1837.

as worthy of imitation. Nothing—had I not feared that others, seeing her thus praised, might be induced to follow her example; for indeed we know not what woman may next be called to witness a similar scene. Instead, then, of smiting the mobocrats in their faces, let her either surrender herself to them, to suffer with her follow him afar off, as did the mother of our Lord, her follow him afar off, as did the mother of our Lord. If we want to see an example of true moral greatness in suppose it competent for 'the wisdom of the convention to decide!' A society is to he, 'measures' voidable,—and, secondly, subordinate as they are, likely to become still less prominent as the cause gathers, by degrees, the aid of more practised writtens and speakers. As to the justice of applying the new organization is uncalled for—no matter if it her follow him afar off, as did the mother of our Lord. It is not more to private and personal griefs than to a regard for the cause of the slave—time for the slave to the slave—time for the slave to the slave—time for the slave to the slave the slave—time for the slave the slave—time for the slave to the slave the slave—time for the slave to the slave t

we think of her, had she in a phrenzy of despair rushed upon the soldiers, and attempted to hinder them in their horiid work, by smiting them in their faces, and clinging round her precious son? Where would have been her dignity, her moral courage, her holy resignation, her christian greatness? And what would Jesus have said at such interference? The cup which my Father hath given me, shall I not drink it? Let the wives, the mothers, the sisters, the daughters of abolitionists, pray for the spirit of Mary, and then will they be enabled to think the soldiers, but not your measures '—no mater to the convention, opposed to a new organization, and a free interchange of views on the subject, those now in tavor of it might themselves, a majority of them, mater for these or a thousand other reasons, all but details ' are settled beforehand, by the 'wisdom' of the subject those now in tavor of it might themselves, a majority of them, mater for these or a thousand other reasons, all but 'details' are settled beforehand, by the 'wisdom' of the subject, those now in tavor of it might themselves, a majority of them, mater for these or a thousand other reasons, all but 'details' are settled beforehand, by the 'wisdom' of lourses, &c. I believe that the number of conscientious scribes and pharician love, is small indeed; and I think it cannot be expected have nothing better to do, are invited to come, and have should stop to make exceptions, in favor. pray for the spirit of Mary, and then will they be ena-bled to meet the violence of mobs in such a way as shall the liberty of doing up Mr. somebody's 'details!' Shame—shame on such a proposition! What! are able to the cour of temptation and peril, and glority God by obedince to his hely commands, and submission to the course of the course of the course of temptation and peril, and glority God by obedine to his hely commands, and submission to the course of the course never credibly heard of any man, in our day, who continued a slaveholder through christian love, I I feel, dear bucher, as though God had permitted these things for our instruction; and that the lesson he designed to teach abolitionists was, that when there is no safety for them, no defence either in the laws or the protecting agis of public sentiment, unarmed, there is no not in the use of carnal ucapons. That there is no such organization and at the same time the second in the use of carnal ucapons. That there is no such things a transition of abolition, and at the same time the second had the same

for other persons living in crime. God knows their hearts. We are to judge the tree by its fruits; and we believe that he only that worketh righteousness, is righteous. Many slaveholders give

strong evidence of general christian characters but so have many gamblers, duellists, &c. I think your view as to Lovejoy's course, deserves the two most important Abolition journals (except the Emancipator) in the country, have taken strong movements. My views will be given more at length peace ground on the occasion of Lovejoy's death ciety, containing the strongest expressions of reists have nothing to do with this measure, but give it up, gret at his resorting to arms, have been copied into details and all, into the hands of its originators; and the Emancipator, with high praise. The Emancipator has not, I presume, been forward on this the men who like our principles but not our measures,' topic, precisely because it is the acknowledged organ of the National Society. Now, the Constitu-tion of the American Anti-Slavery Society contains the usual pledge, that we will not countenance the slaves in a resort to force; but it does not meddle with the peace question—the right of defence, generally. The Emancipator could not, therefore, say was a violation of principle for Lovejoy to defend meelf. As a question of expediency, his course some anti-slavery meetings, in a denominational capacity, has been tortured by the Spectator into a warrant for the proposed 'evangelical' dis-organization! To correct this hurtful error, our uncompromising bro. Orange gy for a minister of the gospel setting the example of brandishing deadly weapons, and taking the life of a Spectator, requesting him to publish it, as an act of justice; and at this distance, I feel a difficulty in de-

the country. As much, I think, and n an (I say it with entire respect) yourse think, and they say, than a hundred Societies ; y you. I believe, object to self-defence on the part the slaves, on the same ground upon which it is placed by the American Anti-Slavery Society.— Brother Porter—I perceive by one or two sentences in a 'circular' signed by Kev. Charles Fitch, and forty-seven others, and published in the N. E. Spectator and other papers, that the nature and determined the individual sholitionists in this country do: still, the individual sholitionists in this country do: still the individual sholitionists in the individual sholit

I know, sir, you will approve the openness of my marks on your letter. I have not spoken of what like in it, but I have thought it right to say where I differed. I feel, however, constrained to say, that I cannot be insensible to the obligations the cause of mercy and right is under to you for the

Respectfully and gratefully.
Your friend, E. G. L.

MOST HONORABLE.

The letters of Mr. Quincy (which are given below) exhibit an honorable, ingenuous, upright mind. It is an old truth, that no man, by taking thought, can add one doubt of that. But had the men of Bunker Hill a right to butcher their brethren for liberty? To save a little tax on tea? No. Those who fell on Bunker's Hill, on either side, were murdered. What dangerous men Washington and his compeers were! What dangerous men those editors were who instigated the mob of '35 in Washington-street! Are all men 'the most danger- in Washington in Washington-street! Are all men 'the most danger- in the advantages in difference and one country will be formed. And let not our organizations be pleaded as a precedent for such as a precedent for s they think they can better effect their purpose by coming societies connected with their Associations and Synods, there cannot be the least objection to their doing so; and in this they might plead the source of the 'Methodists,' as a precedent—provide while you yourselves are daily pleading for the right of the slave to gain his freedom by the death of his master.

The above extracts are specimens of our republican hypocrisy. Preteuding great astonishment and regret that Mr. Lovejoy should fight in self-delence, while they eulogize our forefathers for acting on the same they eulogize our forefathers for acting on the same they evaluate the same of the responsion of the same they evaluate the evaluations and synods, there cannot be the least objection to their doing so; and in this they might plead the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy. How glowed the fire of likerty in the boson of Josiah Quincy of deathers or evaluatio

erator shall cease to be its official organ, I cannot conceive! And especially, is it mysterious, what there can be so bad in the Vermont, New Hampshire, Maine and Rhode Island State Societies, that becomes necessary to form a New England his motives in that instance, as in all the rest of his public conduct; and his course, as I now Thus, friend Porter, I have frankly expressed a understand it, meets with my most cordial apow thoughts, which I hope, to say the least, will probation. Pray excuse my troubling you on so insignificant an occasion, as any change in my opinions on this or any other subject. I make this acknowledgment solely for my individual satisfaction; for the next best thing to not having been in an error at all, is to acknowledge it as soon as one finds out one's mistake.

I am, dear sir, very faithfully, your friend and servant, EDMUND QUINCY. HENRY G. CHAPMAN, Treas. M. A. S. Soc.

friends of the cause, the grateful spectacle of a candid mind unhesitatingly following its own convictions.

I am, dear sir, yours in the cause of universal berty. HENRY G. CHAPMAN. EDMUND QUINCY, Esq.

My DEAR SIR :

BOSTON, Nov. 27, 1837

I received your kind letter on Saturday with the accompanying Certificate, and should have answered it immediately, had not your most unexpected request for the publication of my er to you demanded time for mature consider-My first impulse was, after thanking ation. ou for the favorable opinion which it implied bsolutely to decline it, as most repugnant to all my tastes and habits. And I confess that after well weighing the matter, I can hardly conceive that 'the early and toil-worn friends of the cause,' as you well describe them, can derive any support or encouragement from the approbation of their course, expressed by whose existence, from the retired habit of his life, they have probably never heard .-Upon this point, however, you are much more competent to judge than I am; and if the publication of my letter, or anything else that I can say or do, can give the least pleasure to those dmirable men, or the smallest assistance to the cause, I should hold myself inexcusable, hould I withhold it. And perhaps, too, upor my entrance on this new scene of duty, the sacrifice of a possibly false delicacy is not too great a one to make, as an initiatory ing. My letter is, therefore, at your disposal, to do with it as you see fit. From the first agitation of the slavery ques-

ion, I have admired, and on all suitable occa ions vindicated, the spirit and constancy with which the abolitionists defended their own rights, and maintained those of their oppress ed countrymen; for a long time past, I have fully assented to the doctrines of the Anti-Slavery Society-the sinfulness of the slave sys tem, and the consequent duty and expediency of its immediate abolition; but, I confess, that have arrived very slowly, and I am afraid I night say reluctantly, at the conclusion, that the course pursued by Mr. Garrison, and the other true friends of the cause, was in accordance with the dictates either of human wisdom or Christian charity. A more accurate knowledge, however, of what their course has really been, and of the difficulties which they have had to encounter; a constantly increas ing sense of the enormous wickedness of degrading the children of God, and the brethren of Christ, into the condition of beasts of burden; and, above all, the contemplation of the example set before us by the Great Captain of our Salvation, in the warfare which He waged against the venerable sins and time-hallowed iniquities which He found at His advent reigning in the high places of the earth; these considerations, among others, have satisfied me that I was wrong, and that they were

I have deferred, too long ! enrolling my name on the list of that noble army, which, for sev-en years past, has maintained the Right, and defended the cause of our co Humanity, undismayed by danger and unde-terred by obloquy; but I hope that in whatever fields yet remain to be fought, you will find me in the thickest of the fray, at the side of our eteran chiefs, whether the warfare is directed against the open hostility of professed foes, or the more dangerous attacks of hollow friends. I am, dear Sir, with sentiments of the truest

respect and friendship, very truly yours, EDMUND QUINCY. HENRY G. CHAPMAN, Esq.

EXCELLENT SENTIMENTS. 3 Our strong-minded friend Charles C. Burleigh, (the loger Sherman of the anti-slavery cause,) having seriously apaired his health by his incessant labors, has just take

his leave for Hayti, in company with another worthy abo-dition brother, Mr. Lewis C. Gunn of Philaderphia. In a marting letter to the editor of 'Facts for the People,' he forcibly remarks-

'You have seen, doubtless, the melancholy news from Alton—the death of Lovejoy. I felt exceed-ingly grieved, not merely by the sad catastrophe, but by his departure from the peace principle in atfelt morally certain, had he died unresistinghe from the first adhered to right principles, (though I hardly believe he would have been killed in that case-but if he had,) that a reaction faverable our cause would have succeeded, and that good have come out of this evil : or as say, I suppose, that good would have overcome the evil. I do not give up all hope of such result now, but I do not feel the same confidence that I should have done in the other case. I do feel firm in the belief, that as long as good men keep to the truth in principle, and the right in practice, the fury and malice, and violence of wicked men will only help to work out the more speedy overthrow of the wrong, and the more signal triumph of the right; but when the good forsake the high ground of right, and rely on the arm of flesh—the horses and charitate of Egypt—they cannot reasonable and charitate. ots of Egypt-they cannot reasonably expect the same compensation for their sufferings, as when they keep in the right place, and trust alone in truth and righteousness, and the Divine protection. But though Lovejoy erred, and erred so grievously, still he was a noble man, and nobly maintained the right of free discussion, in all but one respect, and has fallen a martyr to a good cause, though I cannot but think, in part, at least, to a wrong mode of
contending for a good cause; and I hope that our
countrymen are not yet sunk into such a deadly
apathy, that this event will not arouse them to a
sense of the horrors of mob law, and the importance
of speaking out loudly and unitedly for order, peace. of speaking out loudly and unitedly for order, peace,

and freedom of thought and expression.' The editor of the little anti slavery publication above reerred to. addressing abolitionists, says-

While we call upon you to sympathize with his afflicted wife and bereaved family—while we ask you to admire the firmness with which he maintained his principles; let it not be thought that we approbate the means to which he resorted for the paintenance of his rights : they are alike irrect maintenance of his rights, in the mineral contained in the Declaration of the American Anti-Slavery Society, and the precepts of the Christian religion. The National Society say :

Our principles forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppresses to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds.

To this doctrine we fully subscribe; and in view of our responsibility as Christians, must condemn a resort to physical force in any case whatever, whether in defence of life, liberty, or property.

We are perfectly aware that many abolitionists will defend the course pursued by the friends of freedom in Alton; we know that four-fifths of the professors of religion in the land will approve the

professors of religion in the land will approve the means by which they defended their rights; yet truth compels us to stamp the seal of our disappropation upon their course. Their principles, in regard to the doctrine of human rights, are iples, founded, as we believe, upon the rock of Eternal Truth :- their firmness in the maintenance of those principles we admire, and would wish to imitate; their resort to carnal weapons to defend eternal truth, we lament and condemn. We would ay, in the language of the Liberator:

'Far he it from us to reproach our suffering brethren, or weaken the impression of sympathy which has been made on their behalf in the minds of the people, — God forbid! Yet, in the name of Jesus of Nazareth, who suffered himself, unresistingly, to be nailed to the cross, we solemnly protest against any of his professed followers resorting to carnal weapons, under any pretext, or in any extremity whatever.'

Faneuil Hall Me ting.—Most of the Boston pa-pers state, that it was a very large meeting, though come of them assert, that a great proportion of those present were mere 'lookers on in Venice,' and took no part or lot in the proceedings—a circumstance which we cannot well account for, as the proceedings were of such a nature, that we cannot perceive how any one present, could refuse to give them his cordial and hearty assent .- Salem Reg.

PUBLIC ANTI-SLAVERY MEETING. AT THE MARLBORO' CHAPEL.

Agreeably to the recommendation of the Execuive Committee of the Parent Society, there will e a public meeting held in this city by the Masan husetts Anti-Slavery Society, THIS (FRIDAY) EVENING, at 6 o'clock, in the Marlboro' Chape! rear of Marlboro' Hotel, Washington street, to ommemorate the death of the Rev. ELIJAH P. OVEJOY, in the cause of LIBERTY. Among those who are expected to address the meeting, are the Rev. Mr. Phelps, Wendell Phillips and Edmund Quincy, Esqrs., Rev. O. A. Brownson, and Henry B. Stanton. A collection will be taken up in aid of h.rs. Lovejoy and her fatherless children. It will be perceived that the services are to commence at an early hour ; and as the Hall will doubtless be filled to overflowing, a prompt attendance, on the part of those who wish to procure seats, will be indispensable.

A HEARTY RESPONSE. A special meeting of the olored citizens of Boston was held at the Belknap-street hool house, on Tuesday evening last, with reference to the tragical death of Mr. Lovejoy-John T. Hilton acted as chairman, and Thomas Cule as Secretary. It s not in our power to-day to publish the proceedings in full, but we must find room for the following resolutions

Resolved. That we call upon our fellow-cisizens generally to meet with the friends of universal emaccipation on Friday the 22d inst. a day set apart by them, in this city, to commemorate, with appropriate exercises, the death of a truly great and goed man.

Rosolved, That inasmuch as contributions will be taken up on that occasion, for the family of the deceased, that we go prepared to lend our aid, according to our several abilities. We have also received the proceedings of a large and respectable meeting held by the colored citizens of New York, respecting the Alton affair, which want of

com compels us to defer. The liberal sum of \$60 was

contributed for Mrs. Lovejov, on the occasion

Mrs. Lovejoy. The strong and universal burst of sympathy for this lady, elicited in all parts of the free tates, must be truly grateful to her feelings, and serve o alleviate her sorrow of heart. Collections to provide or the necessities of herself and family are making in different parts of the country, and we doubt not the ag gregate amount will be honorable to anti-slavery beevolence. At Middletown, Ct. \$538 were collected for

his purpose at two meetings only. Nobly done! ALTON. A gentlemen direct from Alton, who witnessed all the proceedings of the blood-thirsty mob, says the National Enquirer,) positively asserts that sevral guns were fired into the warehouse before any were discharged against its assailants. He says it was ot known that Levejoy fired a single gun; that at least twenty of the rioters went up from St. Louis rmed; and that no prosecutions have been entered against any of the rioters, as no one can be found who dare make the attempt !

LIBERATOR EXTRA. The outside of our present number, and the inner form of our last, have been prined on an extra sheet (4000 copies) for gratuitous disribution. A part of the matter on our last page has once of Sentiments, by Mr. Lovejoy,—sentiments which have cost him his life,—will be read admiringly by all who understand and appreciate the first principles of iberty, and the inalienable rights of man.

THE PRESS. A friend of free discussion, who is not n abolitionist, has sent \$10 to the Treasurer of the Philadelphia A. S. Society, ' for the re-establishment of he Alton Observer.'

ANTI-SLAVERY FAIRS. The Fair in this city was eld at the Malboro' Chapel on Wednesday and Thursday of the present week. On the same days, the Philadelphia Female A. S. S. held a public sale of useful and fancy articles, for a similar object. The anti-sla-very ladies of Salem also intend holding a Fair on Monay evening next, 25th instant.

A CONFLICT AT HAND !- Congress being now in session, anti-Texas and anti-slavery petitions are pouring into both houses like a flood. Mr. Adams has presentd several, and made an animated and powerful speech with special reference to Texas. It created no little scitement. We have the proceedings in type, but oust defer them. Sublime is the position now occupied y Mr. Adams, and vast the responsibility resting upon um. That he will perform his duty faithfully, fearessly, we have ne doubt.

In the Senate, on Monday last, on the presentation of petition against the annexation of Texas, Mr. Preston, S. C. said 'it was not the first time this one sided uestion had been brought up here; and to prevent all further uneasiness on the minds of the peti would now give notice that, at an early day, he should nove an inquiry into the expediency of the admission of come-and that speedily. Have all the petitions been forwarded? Are you all ready for the question, freemen of the North ?

The Letter of Dr. Channing onists was put by him, in the first instance, into the hands of our esteemed orrespondent E. L. G. Hence the appearance of his comments in our present numbe

To all the sentiments expressed in the Letter of our beloved friend A. E. Grimke, we give a cordial assent.

Account of monies received into the Treasury of the Boston Female A. S. Society, from Societies out of town, since their last annual meeting in October.

From Weymouth F. A. S. Society, 20 From Ameabury F. A. S. Society,
From Andover L. A. S. Society, From Fitchburg F. A. S. Society,
L. M. BALL, Treas, of the B. F. A. S. Society.

Boston, Dec. 15th, 1837. ADELPHIC UNION LECTURE.

Wendell Phillips, Esq. will lecture before the Adelphic Union on Tuesday evening next, at the Smith School-house, Belknap-street. Subject—Chemistry. Lecture to comnence at 7 o'clock, door open at 1-2 past 6:

CITIZENS OF CONNECTICUT, TAKE NOTICE.

The adjourned meeting of the Windlam. County A. S. Society, will be held in Chaplin meeting-house, Tuesday, January 9th, 1838, at 10 o'clock, A. M. The members of the Society, and the public generally, are invited to attend without further notice. Business of importance is to be transacted. Able advocates from abroad are expected to be present.

GEORGE W. BENSON, Cor. Sec. Brooklyn, Ct. Dec. 16, 1837. NOTICE...
The subscriber has consented to act as Agent for the Lib-orator in the city of New-York, for the present, and will en-leavor to furnish subscribers with their papers on Saturday

the same week of their publication, hoping thereby to give general satisfaction.

Any person wishing information concerning the paper, will please call at No. 157, William-street. THOMAS VANRAENSLAER, Agent. New-York, Dec. 15, 1937.

NOTICE.

A school for young ladies and gentlemen will be opened, as soon as a sufficient number of pupils can be btained, in which will be taught the elementary branches of English, including Rhetoric, Natural Philosophy, and the Latin and Greek Languages. The terms and place can be ascertained by application to the Anti-Slavery or Liberator office, if not mentioned in a future ad-THOMAS P UL.

Boston, Dec. 15.

LETTERS.

Gideon W. Young, C. Swift REMITTANCES.

REMITTANCES.

Calvin Woodworth \$1, G. W. Sidebottom I, P. N.
Pratt 2 62, E. Hoag 2 50, B. Fitts 2, B. Kimball 2, Isaac
Richards 4, J. Whitson 2, B. Cleudenwa 2, M. Hayes 2,
E. W. Nash 2 50, J. Loud 2, E. H. Richards 1, Z. Robbins 2, E. Newton 2 50, J. M. Wyman 1 25, A. Snow 1, H. Colman 2 50, W. Allen 2 59, Mrs. J. Herver ?, Miss E. Wheelwright 2, J. Litchfield 2, C. Swift 2.

For the Liberator THE SPIRIT OF SYMPATHY.

Misfortune's sick and weary child, With fading cheek and sorrewing eye, The lonely wanderer on the wild, Or hoary beggar passing by-Where'er you go, whoe'es

My spirit, stranger, goes with thee Be thou the captive buried deep In dark and dreary dungeon walls-Ay, troubled visions break thy sleep,

Thou dreamest of thy father's halls ! Wase'er you be, where'er you be, My spirit, captive, is with thee ! Be thou the widew, poor and lone. And fatherless thy boys : to be

The slaves of wealth, canst thou atone

For lowly birth and poverty

Oh! fainting soul, whoe'er you be, My spirit loves to be with thee. Be then the iron-fettered slave; In foreign climes, at sultry no Thy flesh the merchandize of knaves-Freedom, it cometh-ay, and soon !

Be thou a braver of the sea, Her waves are terrible, and they Do sport thee in their wildest glee; Thy sails are filling now-away. Where'er you go, whoe'er you be, My spirit, sailor, goes with thee.

Whoe'er you be, where'er you be,

I dwell not with the rich and proud-They spurn misfortune's sorrowing child; My kindred are the lowly crowd, Whoe'er they be, where'er they be, They ever share my sympathy. n. w. c.

For the Liberator

CHRISTIAN FRIENDSHIP. Hail! sacred Friendship, fruit of Love divine, That fill'd the dear Redeemer's melting heart, When he became a sacrifice for sin,

And felt for me the most tormenting smart

Give me, my Lord, to feel that sacred fire! Implant pure Friendship in my sinful breast; Fill all my passions with intense desire, That in thy favor I may only rest.

There let me lean, and sweetly learn of thee, Heartfelt compassion for another's woe :-Direct and bless my weak attempts to free The soul distress'd, that knows not what to do That friendship, gracious Lord, grant me to prove,

That loves to help and heal the wounded mind : Such a dear friend, who knows the Saviour's love, In every time of need. O let me find! But, Lord, slas! such friends are very rare,

Whose burdens and whose souls are join'd in one: Who mutually their griefs and comforts share, Professed friends have often but the name-

The carcass only, quite without a soul; They view our case, but put our hopes to shame By some cold wish, that they could make us whole. And when a faithful friend on earth is found,

The kindred mind, the sympathetic heart; Yet all things here stand on uncertain ground, And dearest friends are quickly forced to part:— Or if continued for a lengthened space,

They get between us and our Saviour's face, And orge our Father to take up his rod Then in thy friendship, O my gracious God, Help me to place my only hope and trust;

And changless prove, when earthly friends are dust There those to whom the Saviour was a friend, Who here by faith enjoy'd his pardoning love Shall meet where frieudship cannot have an end To rest forever in his home above!

FAITHFUL. For the Liberator

THE CITY OF BLOOD. O, Alton ! what tidings are these, Which eeho from mountain to dale, And are borne on the wings of the breeze? O sad is their tragical tale! Your city is clothed with disgrace : No excuse will atone for your guilt; Repentance alone can efface

Your sine will be sounded abroad, And be read with the history of time ;-A city so famous for mobs,
A people so blackened with crime.

The stain of the blood you have spilt.

Think not to escape for your deeds-For Heaven doth frown on your guilt; A martyr for LIBERTY bleeds Whose blood you have cruelly spilt. Wake, Freedom, awake to your claim,

Your speech and the press to defend Clothe riots and ruffians with shame, And to lawless misrule put an end. Columbia ! awake from your sleep, In view of such horrible guilt; Let every Philanthropist weep When he hears of the blood which is spilt.

Let Christians no longer remain In silence, for now it is sin The Saviour is bleeding again, When his martyrs are bleeding for him Our American garments are dyed, Made red with the blood we have spilt. And nothing but Christ erucified.

Can atone for this horrible guilt. Forget not the unfortunate wife Of him who has bled for the truth; A martyr again springs to life, In the partner and wife of his youth Let your prayers and your alms be her stay— Whilst she groans for the wounds she has felt, Your pity and aid press its way

To the place where his blood has been spilt. For the Liberator

COME ON TO THE RESCUE. Come on to the rescue of FREEDOM, and save Your fam'd Constitution, despoil'd by the foe! The last of the tyrant encircles the slave, Whose lips are compell'd to the chalice of woe!

Oppress'd of all colors, your cause is the same— UNITE, and diseard the vile fetters of shame !

The blood of the hero, who guarded the press. The blood of the nero, who guarded the price!

The minions of the soil of the brave and the free!

The minions of tyrants your brothers oppress,

Despite the great record, that 'ALL ARE BORN FREE.' Assemble, and ROCK THE OLD CRADLE AGAIN !

Shall children, whose fathers were free and unbought, Be driven like dogs to a market, and sold?

Like cattle be gam'd for, or barter'd in sport?

Shall freedom be purchased with silver or gold? New-England, the first to unfetter the slave Shall Liberty's Cradle be Liberty's Grave?

For the Liberator THE ALTON RIOT.

Hush! let the Patriot's heart beat free no more! The desperate deed is done, the strife is o'er! No more be Freedom's name in triumph sung— Oh, let the lips be hushed, and stilled the tongue; Keep silenee now, not heed th' oppressed one's sigh-To speak in Freedom's name is but to die! And should the heart some rising pity feel, Oh, silence keep, that pity to cor There is no safety in the strength of laws, Else, why did Lovejoy die in Freedom's cause? There is no safety for the pen or press, If deeds like this, the laws cannot repress Oh, Alten! weep for shame, till that foul blot Be in oblivion hidden and forgot: Till then, may Lovejoy's shade thee haunting tell. How sad a deed it was, as murderously he fell.

LATTER DAY GLORY. Light of life to all creation

Sun of righteousness divine, Rise on every land and nation, And with beams of mercy shine.

Then the victims of oppression, Set from cruel bondage free, Shall exult in the possession Of their birthright, liberty,

BOSTON.

BREDAT. DEC. 28.

LIBERATOR, VOL. VIII.

LARS in six months from the time of subscribing. But in the abolitionists, while the appropriate members all cases, the publisher would prefer payment in advance, to of the convention spent a short time in silent all cases, the publisher would preter payment in advance, to any increase of price. The paper will depend entirely on its subscribers for support, baving no aid from any society.—
From the commencement of the paper, it has been a pecanicary burden to the publisher. It is now confidently believed, and make the wrath of man to praise him. Special prayer was offered was to praise him. that its friends will cheerfully comply with the above terms, and make exertions to extend its circulation, at the commeacement of the new volume. When it is remembered that this paper is nearly all filled with reading matter, and that it derives very little support from advertisements, it will be per-ceived that its terms are lower than those of the religious papers of Boston. Has it not friends enough to give it a lib- but those who assented to the conditions of the

Societies, in any part of the United States, are hereby com- ISHED. The counties were then called in orfor money received, will be considered valid by the publisher. It is very desirable to have local agents in various parts of the country, and to have a list published in the paper. All gave his name to the clerk. What honest, non-

The great amount and intense interest of our State be adopted as the rules of this convenanti-slavery matter seems to render it necessary tion. This was carried. After the appointthat the size of the Liberator should not be dimin- ment of a committee to report business ished. If it is to be continued in its present form sisting of Rev. E. Beecher, Rev. Mr. Turner. and size, an alteration in terms is indispensable. and U. F. Linder, Esq., the convention ad-

This can be easily done, if those who call themselves our friends will observe the following reason-

1. Let all who are now in debt for the Liberator

or the right of property in man, the system of slavery could not be abolished without violatour subscribers. Those who have already paid to ing the right of private property, and immedisome agent, are requested to see that a statement of the payment is forwarded to us, as soon as prac-

please return a number forthwith, with their name, tion having been previously passed that no one Post Office, and the word stop written on the mar-

THE ALTON TRAGEDY !

Or Slavery murdering Liberty in the person of her Representative, the martyred Lovejoy.

This 'Liberator Extra 'is published and sent out ately. with special reference to simultaneous meetings on the 224, in reference to the recent murder at Alton. olution, among whom was the Rev. Mr. Hogan, The design, in what has reference to that outrage, is to put the community in possession of the FACTS of Mr. Linder, and most eloquently defended IN THE CASE. We begin with the constitutional guaranties, under which, as a citizen of Illinois, Mr. Lovejoy was acting, and had a right to act.

BILL OF RIGHTS OF ILLINOIS.

that all free governments are instituted for the safety and happiness of the people—that no human authority can, in any case whatever, control or interfere with the rights of conscience. That the minority be adopted as the sense of this con-

but by the law of the land.

The printing press shall be free to every person
The printing press shall be free to every person
Which they had repeatedly challenged us to
General Assembly, or of any branch of the Government, and no law shall ever be made to restrain the

d the subject long enough to know, that if it right thereof. The free communication of thoughts were continued, it must result in their entire and opinions is one of the invaluable rights of man; defeat.

In the exercise of rights, given him of God, and thus guaranteed to him by the Constitution of the Saturday morning, Oct. 28th.—We met at State, Mr. Lovejoy established his paper at Alton. He had formerly published it at St. Louis, Missouri, ized by calling Rev. Asa Turner, of Quincy, as the St. Louis Observer. After his press was deto the chair, and appointing Rev. Mr. Farnum stroyed in St. Louis, he removed the paper to Al- and Dr. Adams, Secretaries. The roll was ton, changing its name to that of the 'Alton Ob- then called, and more than sixty delegates, from server.' While at St. Louis, and for a time after different parts of the State, reported themits removal to Alton, it opposed the principles and selves. The day was spent in discussing a bill ment at St. Louis, and subsequently at Alton, was not the establishment of an abolition, but of a religious paper generally-and a paper too, at the ime, opposed to abolition. And when, in consequence of a change in the editor's opinions, it held a different language, and the press was in conse- addressed by their leader, and after passing a mence again destroyed, its re-establishment was- resolution, that they would have NO MOB! 1) not the establishment of a new paper, but the they dispersed. In the mean time, the orderly re-establishment of an old one; and (2) not the es- citizens took efficient measures to put down tablishment or re-establishment of an abolition any attempt at violence. paper, but of a religious paper generally, open to the discussion of slavery in common with other subjects. So that the question at issue, and in defence of which Lovejoy fell, was not whether an abolition paper should be established or re-established, but whether a religious paper should be tolerated, in whether a religious paper should be tokinded, was granted. I heard the sermon in the which, in the language of the Bill of Rights, 'every town, which was a most masterly exhibition of subject,' that of slavery not excepted. Let these

The Murder-Preliminary Movements. That it may be seen who are responsible to the ommunity for this fatal result; we refer to some ifest interest—and will not fail to produce its

was formed, by a meeting of the citizens of Upper and Lower Alton and Middletown, in the Presbyand Lower Alton and Middletown, in the Fresoy-terian house of worship-Upper Alton—which is reported, in the Alton Telegraph, to have been 'overflowing with gentlemen and ladies.' This meeting, in its resolutions, complained of 'the un-of the first citizens of Alton, met in the store Society, because it tends to unite men in all sections of our country, in philanthropic feeling, tablished at that place. The subject was coolly Hon. Cyrus Edwards, Rev. Mr. Parker, of New canvassed by President Beecher, and Dr. Miles, ng .- Human Rights.

Anti-Slavery Convention. On the 27th of October, the State Convention Society. Rev. John J. Miter, who was present, gives the following account of its proceedings.

ALTON, Oct. 30th, 1837. Dear Brother Stanton,-Illinois is safe-is pleased. FREE. Pursuant to the call, the Convention met in Upper Alton on the 26th instant, at 2 On the 2d of November, 'a large and reo'clock, P. M., in the Presbyterian church.—
The Rev. Dr. Blackburn was called to the ton, at the counting room of Messrs. John Ho-Chair, and by a vote of the house invited to gan & Co., (Mr. Hogan being a Vice President open the meeting with prayer. A motion was of the recently formed Colonization Society!) then made, that Rev. Mr. Graves be appointed the object of which was stated to be, to take temporary clerk, and that the roll be made into consideration the present excited of out and the convention regularly organizpublic sentiment in this city, growing out of
ed. But this was opposed by U. J. Linder,
the discussion of the abolition question, and to Esq. the State's Atterney, on the ground, endeavor to find some common ground on which that the citizens of Alton present, were not all both parties might meet for the restoration of permitted to vote, or be recognized as members harmony and good fellowship by mutual con-of the convention. The motion, however, prevailed. But now motion after motion was of-fered, speech followed speech, and the whole afternoon was consumed in determining who lutions: were the proper members of the convention.—

I. Resolved, That the free communication
In vain did Pres. Beacher urge the right of any of thought and opinion is one of the invaluable six men to call a convention for any specified rights of man; and that every citizen may object, and invite their friends, only, or those freely speak, write, and print on any subject, who sympathized with them, to take part in being responsible for the abuse of that liberty.

these deliberations. The demand was made, that all the citizens of Alton should be recognized as members. Thus the day was spent without determining this first question, and citizens adjourned the house until the next day at 9 o'clock, A. M. Mr. Linder and his 'con-The eighth volume of the Liberator commences January, 1838. From that time, the terms will be TWO DOLLARS AND FIFTY CENES IN ADVANCE, or THREE DOL-house, where he made a speech to them against

Friday, Oct. 27 .- Met according to adjournment. The meeting was opened with prayer by the chairman. The chair then stated, discall, viz: Those who believed slavery to be a 63- All Anti-Slavery agents and officers of Anti-Slavery sin, and that it ought to be IMMEDIATELY ABOLof the country, and to have a list published in the paper. All gave his name to the cierk. What nonest, non-who are willing to act as such, are respectfully requested to forward their names to the publisher, as soon as practicable. ISAAC KNAPP.

ISAAC KNAPP.

Backburn. They succeeded in electing one of the clerks. Mr. Linder then offered a res-TO OUR FRIENDS AND SUBSCRIBERS. olution, that the rules of the legi-lature of this

the question: Can the Liberator be sustained by all their forces to vote us down. The meeting was opened, and the committee reported a se ries of resolutions for discussion. ity presented a counter report, which was nted as the subject of discussion.

Mr. Linder then offered a resolution, the im-Mr. Linder then offered a resolution, the import of which was, that as the constitution of the United States, and the constitution and laws of the several States, sanctioned slavery. committee of the whole, which was carried .-Mr. L. addressed the committee about fifteen Those who wish to discontinue the paper will minutes in favor of the resolution; a resolushould speak more than 20 minutes at any one time. He was followed by Pres. Beecher, in a most eloqent speech against the resolution, also by Rev. Mr. Galt, who exposed the sinfulness of the slave laws and the duty of the slave-holding communities to abolish them immedi-Several other gentlemen addressed the again, who talked to every thing but his own resolution. He denounced the 'great Dr. Elv. and the abolitionists, and the black coats,' and hoped, that before the constitution was altered. That all men are born equally free and independent, and have the inclienable and indefeasable of the earth, and himself with them, and that ent, and have the indication of the indication of the might wash their sins white in their own and of acquiring, possessing, and protecting property and reputation.

That all free governments are instituted for the say no more on the subject.' He then moved, that the 'committee rise and report' which people shall be secure in their persons, houses, papers and possessions. That no freeman shall be deprived of his life, liberty, property or privileges, to adjourn sine dic. Thus was the meeting but by the law of the land.

and opinions is one of the international and every citizen may freely speak, write or PRINT on any subject, being responsible for the abuse of that in the God of the oppressed, and to quietly

wait for his salvation. res of the abolitionists; so that its establish- of rights, preamble and constitution, and reconcerned, we were compelled to lock the door against the rabble, who came with Linder at their head, and tried to gain admittance. They then retired to the academy, and were again

On Saturday evening, the Convention appointed a committee to wait on the trustees of the Presbyterian churches in Upper and Lower Alton, and get their permission for President Beecher to preach in both houses on the Sabbath, on the subject of slavery. The request was granted. I heard the sermon in the lower several of the most important points connected facts be borne in mind in reading the following acheard the minister who DARED to go so thorwith the discussion of slavery. I have never oughly into the merits of this deeply interesting subject, especially on the Sabbath.

The sermon was listened to with most man-

community for this fatal result; we refer to some lifest interest—and will not fail to produce its facts which occurred before the tragedy of Novem- effect. It was full of thought, delivered with On the 24th of October, a Colonization Society great boldness, and with deep feeling. The same discourse was delivered in the upper town in the afternoon, and with the same happy ef-

phristian and abusive epithets against the slave-olding community, and lauded the Colonization whether the Arrander & Co., to discuss the question, whether the ALTON OBSERVER should be re-esand Rev. J. M. Pock, addressed this meet- of Cincinnati, several of the citizens and oth ers, and the conclusion arrived at, that there was no other way-that it must be sustained there. It was also clearly proved by a number On the 27th of October, the State Convention of gentlemen present, that Mr. Lovejoy had was held for the formation of a State Anti-Slavery VIOLATED NO PLEDGE to the citizens t Mr. Lovejoy had of Alton. But, on the contrary, that in all his interviews with them, he had distinctly reserved to himself the right of discussing what he

Pro-Slavery Meeting of S. Gilman, abolitionists, laid before the meet-

must be decided solely by a regular civil court, which had been rankling, was excited to desand in accordance with the law, and not by an peration by spirit behind the counter. By irresponsible and unorganized portion of the 10 o'clock they were prepared for the work.

persons or sentiments

will any effort to maintain them be needed.

olely, and altogether disconnected with the dow, but neither of them did any injury. approbation of his sentiments, personal charac- this juncture, one of the party within, with the ter, or course as editor of the paper.

for the abuse of this liberty only to the laws of very respectable citizen, that he saw him, the land.

in a long speech, and finally referred to a com- county, New York. tion which was agreed to:

our power in the maintenance of the laws.

far resolved to put down Mr. L. and his press, "good men and true." Occasionally one of peaceably, if they could. Till the peaceable means should be fully tried, they unanimously resolved to do just what the abolitionists demanded, viz: 'to aid to the utmost of their tempt to gain admittance into the store by power in the maintenance of the laws.' Had doors and windows, they resolved unanimously, adjourned meeting, this resolution should not building, and "shoot every damned abolitionmeeting adjourned to the next day, November tibles prepared, and a man ascended to the 3d, at 2 o'clock, P. M., when the Hon. Cyrus roof. Presently it was in a blaze. Meantime Edwards from the committee, reported that the the company within sent out a detachment of resolutions referred to them did not suit 'the 4 or 5 of their number to prevent it. Mr. Love-exigency which had called together the citizens joy was of the number. 'The man on the lad-of Alton,' and 'that it was deemed a matter der was fired at—and wounded. Just about indispensable to the peace and harmony of this time, Mr. Lovejoy, who stood near the lad-community, that the labors of the late editor of der, was deliberately aimed at by a man who

emancipation. tion in a free State,) that a change had subse- near his eye, which bled profusely. Mr. Welquently taken place in his opinions, and that at ler, of the firm of Gerry & Weller, received a certain meeting of the friends of the Obser- ball in his leg, but it is thought the bone is not ver, he (Mr. Lovejoy) had made known this al- fractured. Several others have their clothes teration in his sentiments, and asked advice perforated with balls. They were pursued and whether it was best to come out in public on fired after in every direction, till none of them the subject. That, under the circumstances of could be found. The mob then entered unmo-

The Deed Done-The Martyr Dead. The first intelligence on the subject was contained in a letter addressed to the editor of the Cining after the murder, the substance of which was to excite and embolden the meb to do it.

the ware-room, ready they feared the formidable preparations that Mr. Lovejoy. were made to receive them, I know not .-There was no further molestation than the Mayor of Alton, does not differ materially from the throwing of a stone or two, while the press was above, except that his statement, though it does not removed into the ware-room of Messrs. God- assert it, is calculated to give the impression, that rey, Gilman & Co. Things remained quiet the first gun was fired from within. This, if true, yesterday, saving the threats and imprecations would not alter the merits of the case at all. But that were heard along the streets against Mr. it is not true. It will be seen by the above, that

2. Resolved, That the abuse of this right is killed within two weeks." Soon after dark, the only legal ground for restraining its use.

3. Resolved, That the question of abuse fee houses. Here the spirit of vengeance

community, be it great or small.

4. Resolved, For restraining what the law will not reach, we are to depend solely on argument and moral means, aided by the continuous and doors. Mr. W. S. Gilman will not reach, we are to depend solely on argument and moral means, aided by the continuous and doors. trolling influences of the Spirit of God; and appeared in the door of the 2d story, and adthat these means, appropriately used, furnish dressed the mob in his peculiar kind and iman ample defence against all ultimate preva-pressive manner. He earnestly and affectionlence of false principles and unhealthy excite- ately advised them to desist from violence; told them the property was left with him on storage; 5. Resolved, That where discussion is free that he was bound to protect it. Assured them and unrestrained, and proper means are used, that nobody in the building had any ill will the triumph of the truth is certain; and that against them, and that they should all deprecate, with the triumph of truth, the return of peace doing any of them any injury. At the same s sure; but that all attempts to check or pro-time he assured them that the press would not abit discussion, will cause a daily increase of be delivered up, but that he and his associates excitement, until such checks or prohibitions would defend it at the risk and sacrifice of their lives. He was answered by a fresh volley of 6. Resolved, That our maintenance of these stones. Those inside then disposed of themprinciples should be independent of all regard selves at the different doors and windows, and ersons or sentiments.

Resolved, That we are most especially agreed that no gun shou'd be fired till the doors called on to maintain them in case of unpopular sentiments or persons; as in no other case without. Volley after volley of stones were hurled into the windows and against the doors, 8. Resolved, That these principles demand the protection of the editor and of the press of mob. Presently a second gun was fired. The

the Alton Observer, on the ground of principle balls were heard to whistle through the win-9. Resolved, That on these grounds alone, his gun upon the mob. One man fell, mortaland irrespective of all political, moral or reli- ly wounded. His associates took him up and gious differences, but solely as American citi- carried him away to a physician, and the mob zens, from a sound regard to the great princi- di-persed. The young man died in about half ples of civil society, to the welfare of our coun- an hour. The mobites have to-day taken a try, to the reputation and honor of our city, to great deal of pains to send abroad the impres our own dearest rights and privileges, and those sion that this young man was a stranger, and of our children, we will protect the press, the property, and the editor of the Alton Observer, part in the riot. But I have ascertained that and maintain him in the exercise of his rights, there is no truth in this statement. He was a to print and publish whatever he pleases, in carpenter by trade, and was at work yesterday obedience to the supreme laws of the land, and for Mr. Roff, and was heard to speak repeatedunder the guidance and direction of the con- ly during the day of the part he intended to stituted civil authorities, he being responsible act last night. I have just been told also, by a before he was shot, very actively engaged in These resolutions were opposed by U. F. throwing stones into the windows. Hearn that Linder, Esq., the Attorney General of the State, his name was Bishop, recently from Genesee

mittee, of which Hon, Cyrus Edwards was In about an hour, after the mob had had chairman, to report at an adjourned meeting. time to revive their spirits, and recruit their Mr Linder then offered the following resolu- courage in the aforesaid Coffee Houses, they returned with increased numbers, and armed Resolved, unanimously by this meeting, that with guns and muskets, &c. &c. and recomin the interim, between the adjournment and reassembling hereof, if any infraction of the They formed on the east side of the store, peace be attempted by any party or set of men where there are no doors or windows, and oc in this community, we will aid to the utmost of casionally a fire was given from each party.-Whiskey was brought and distributed profuse-This 'large and respectable meeting' were thus ly among them, and all were exhorted to be not the mob a right to infer that if at the with a shout which cleft the air, to fire the be renewed, the respectable resolvers would no list in it, as they should attempt to escape."longer endeavor to maintain the laws? The Accordingly a ladder was made, and combusthe Observer be no longer identified with any stood a few yards from him, and shot down.—newspaper establishment in this city,' &c. &c. He jumped up after he was shot, went into the Mr. William S. Gilman, the only abolition-counting room, exclaiming 'I am shot,' 'I am ist on the committee, entered his protest against a dead man,' and fell down and expired in a the resolutions reported. Mr. Lovejoy address- few minutes. Those within perceiving the ed the meeting in favor of his right, under the building on fire, and that it, together with its constitution of the State, freely to publish his valuable contents, must be inevitably destroyopinions. Mr. Hogan pretended that Mr. ed, and the press which they were defending Lovejoy, when he first came to Alton, had given a public pledge that he would not advocate assured by those without, that if they would The Rev. F. W. Graves asked withdraw from the building, and leave their Mr. Hogan, 'whether Mr. Lovejoy did not at arms behind them, not one of them should be the time referred to, distinctly state that he molested. They accordingly left the building, yielded none of his rights to discuss any sub- and as they were going out of the door and ject which he saw fit.' Mr. Hogan replying in turning the corner, almost every one of them the affirmative, Mr. G. proceeded to remark, was fired at. Mr. Roff received a ball in one that when Mr. Lovejoy arrived in this city, he of his legs, which has not yet been extracted. entertained the views attributed to him by the It is apprehended that his leg will have to be gentleman who had just taken his seat; (viz. amputated. His clothes were perforated with that it was not his duty to advocate emancipa- several holes, and one shot entered his nose

the case, it was deemed most proper to let the lested, threw out the press and demolished it. paper go on-there then being no excitement There were 18 men in the building, with about in the public mind. Mr. G. next alluded to 36 stand of arms, besides small arms: they the present excited state of popular feeling; were not desirous of destroying life, or they and said that the friends of the Observer had might have shot down 50 of the rioters as easilately received communications from all parts by as one. They Mayor was heard to express of the country, and even from Kentucky, Mistropinion to-day, that there were of the riotsouri and Mississippi, urging the necessity of ers from 150 to 200, of whom from 50 to 80 re-establishing the press. Mr. Linder then of were armed. Our young and worthy mayor fered a resolution that it was 'destructive of exerted himself, and did what he could to disthe peace and harmony of the citizens of Al- perse the mob. But his kind admonitions were ton that abolition should be discussed there only returned by curses. A certain grog-seller in the Observer or any other paper, which was in town stood a short distance from the mayor. finally agreed to. Other resolutions of a sim- and vociferated that 'If any one of their numilar nature were passed, with a simple disap- ber was arrested by the civil authorities. proval of violence—but the pledge to sustain the law was NOT RENEWED! was authorized to say, he should be rescued by force and arms.' The immediate cause which emboldened the mob, was the same here as that which preceded the famous riots of your own peaceful city. A public meeting was got up, and resolutions were passed, not driving Mr. cinnati Journal, and dated Alton, Nov. 8, the morn- Lovejoy from the city, but just strong enough Attorney General of our goodly State took a very I grieve and am mortified when I say it, but conspicuous part in this meeting. He came out uch scenes have been acted over in Alton, in an inflammatory speech in which he abused within the last week, as would disgrace any by every epithet he could command, Mr. Love town on the coast of Algiers. Steamboats joy and his associates, and the ministers of re-have been boarded indiscriminately by armed ligion generally. He denounced Mr. L. at one ruffians, travellers' goods and boxes of furnitime as a very wicked fellow, at another as ture have been seized and broken open, in fanatic who was utterly beside himself and quest of printing presses, and their persons ought to be taken care of. But he did not yet and lives have been threatened for remonstrahand him over to the tender mercies of the ting against it; scenes similar to this have been mob. O no! I will testify for him, that he acted over on almost every boat that has touch- said expressly that 'he would not advise that ed our shores within the last week or ten days. individuals, property, or person be sacrificed, On Monday night the obnoxious press, so until the peace of the city required it.' long looked for, arrived. Its friends had taken the same time he plainly intimated by the turn the precaution to have it landed late in the of his eye, and the peculiar expression of his night, when it was supposed a mob would hard- countenance, that that time was not far distant. y be raised. They took the further precau- A reverend clergyman of our city followed in tion to have about fifty armed men secreted in a speech, in which he attempted to explain the for the service of the doctrine of expediency; reminded the meeting Mayor at any moment. While the press was that St. Paul's friends thought it expedient on landing, the spies of the enemy were seen lurk. one occasion to let him down in a basket from ing about, and the sound of their horn was the wall, and let him go. Whatever may raised, shrill and long. But whether the ene- been the intention of the speaker, it was manimies of peace and order were buried too deep fest that the audience were willing to construe in the arms of Bacchus and sleep, or whether it as a good precedent for them to dispose of

The account of the outrage published by the Lovejoy and the press. Mr. L's life was threat-ened openly and repeatedly. The Attorney General of the State was heard to say emphat-ically and significantly that "Mr. L. would be

Though yesterday we did not hear n oise, last night fourteen, citizens, of w was one, remained in the building with which, under the authority of the Man to be used in defending the property. It bright moonlight night. About ten o'cl armed mob of some thirty desperadoes sembled in front of the store, and den the press. I assured them that we won deliver it-that we had been told by the to protect our property, and would do our lives. They then began to throw st soon beat in the second story windows: they fired upon us at the doors. Our me fired and killed one of their number. were more quiet for a few minutes, be returned again, having ladders lashed too and materials prepared to set fire to the the warehouse. Occasionally guns were amid dreadful threats and curses on their They ran up the ladders, and we found the only way to prevent them was to come of the building and fire: this we did wounded two or three of them; but they the advantage by this time, having incr their numbers by some forty or fifty. (1) that a number of them were sent up fr Louis; and this I presume is the fact.) their renewing the attempt on the roof again went out, but they had now fearful vantage of us, having stationed men be the adjoining buildings, and at a pile of he on the landing, who could fire from unde er. Mr. Lovejoy and Mr. Weller were si down by them. Mr. L. only lived to reach

counting-room, and died on the floor. Mr. 1 was hit in the leg, near the knee-not dan us. Our men again retired into the build We had now been in the conflict from one half to two hours-the church bells ring yet so numerous were the mob and riends, that the Mayor and Constables do nothing, as the citizens could not be rall in sufficient numbers to give a chance of cess. We now called out to them that y ovejoy was dead, and we wished to end affray on some terms. They replied w dreadful curses, that the lives of all in the in ing should be forfeited. With the roof of archouse already on fire, it was folly to relonger, as it would only be at the certain se ice of our lives, and twenty or thirty thou dollars' worth of property by fire. Mr. W with many of the mob, acted nobly. He can to the door, and told us to escape down to river. All of our men but two who staid w the wounded, (Mr. Roff and Mr. Weller, be wounded in the leg,) escaped, and runnialong the river bank, got off, notwithstandi the heartless creatures fired at us as we ran

For a subsequent and highly important letterfor Alton, see the first page of this paper. Referen o that letter, the Emancipator sums it up thus. THE LETTER FROM ALTON, taken from the Cincinnati Journal, settles several points in or

view, satisfactorily. 1. That Mr. Lovejoy was not defended as bolitionist, nor by abolitionists, as such, by the editor of a free religious paper, by riends of freedom of the press, as such.

2. That those who acted on the defe acted in every instance, with the express vice and sanction of the Mayor, and executive followed his directions; so that they were, fact and morally, though not in form, the po comitatus. 3. Observe the calm and deliberate self-

ession with which Mr. Lovejoy addressed meeting on the 3rd; his candid stateme frank explanations, conscientious firmness enderness of spirit in referring to his fan his hopelessness of all human protection, trust in God, his prayerful spirit, his reada to meet the issue. 4. The cautious but effective course of

committee, to carry the meeting just as far was necessary to secure effective action by nob, without formally committing the gen men of property and standing ' in favor of ence. 5. The caution of the supporters of

press, not to exhibit any thing like bravade, any thing needlessly irritating to the minds heir enemies. 5. That brother Lovejoy never intended eave Alton. This his own letters also ab

dantly prove. 6. That President Beecher is already mited as the next victim, and all ministers of the posnel are warned that if they will keeps they shall not be sacrificed! This is At

can Slavery. The following is an extract of a letter from R Mr. Graves of Alton, who has nobly stood 'fi

mong the faithless,' to the N. Y. Evangelist. My DEAR BROTHER .- Our once he city has again been the theatre of the mest ng, heart-rending scene of violence that ever been witnessed in the United State America. Yes, brother, the first Ameri martyr to the cause of the oppressed sons daughters of Africa, has fallen, and that t in the free state of Illinois, and the once erous, enterprizing city of Alton! He gone : the talented, devoted Lovejoy -his work on earth is done; not, has fully entered upon the high an employments of heaven. Never, it lid a man ripen faster for glory, or was prepared to exchange this world of rial, and persecution, for the upper han was our deceased and beloved bro The afflictions through which be had for the few preceding months, had worn he rubbish and infirmity of 'the old man brought out in delightful contrast the swe chastened, the sanctified temper of the But I need not dwell up Christian. strange, and to us unexpected event. Lovejoy now sleeps in the lonely church there to rest till the archangel's trum call him to judgment. But though dead, speaketh. His pen, new dipped in bloo peak nobler, and kinder, and more co words for the poor and oppressed African, he could have said during a life of three so vears and ten.

Extract of a letter from the Rev. Joel W.Par o the editors of the N. Y. Observer: I believe it is well known who shot Mr

It is also well known who were the print, leaders in the mob. They are all citizens he Lower Town, I believe; but they call be brought to justice, because the law is trated and violence rules. Several balls ed Mr. L's breast, and passed through He was at Mr. Long's the day be and left his wife to spend a few days village, that she might be out of the storm, returned bimself to the Lower Town to sa his affairs. He shook hands with me and b me good bye, and observed that he hoped to see me and my wife at his house Thursday I went to his funeral. The morn after the fatal accident, I was commissibear the tidings to his wife, who was in fer health. At a suitable time I went, her confined to her room and to her bed, thou she had not the least suspicion of what happened. It was a painful task to me ind She is a most amiable, artless, and When I revealed to her the disaster lady. immediately sunk into an insensible and ulcus state, as if an arrow had pierced her She continued so through the day tals. has since so far recovered as to be rem her own house, and will soon go to St. Charle Mo. to her mother.

WM. LL in three mon

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aid. The herefore, wh Post Office b space of equations f REFU A RI To the Edite Dear Sirery in the from an Aleserted in the inthe Unio ton of Virg Philadelphirit Smith, Eam the indice communication of the communicat

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